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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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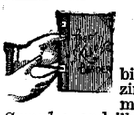

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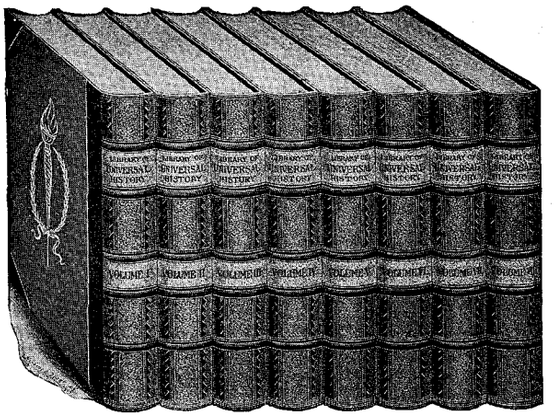

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TOPICS OF THE DAY.

MORALITY AND THE STATE.

JOHN MORLEY, M.P., whose abandonment of the quiet walks of literature to "meddle with the governing of men" caused sincere regret among the many admirers of his critical and historical writings, has made a brief return to the field of his earlier successes. Invited to deliver the Romanes lecture at Oxford University, he choose for his subject Niccolo Machiavelli, and his criticisms of the political philosophy of that famous Florentine have been published in book form. As one of the leaders of the Liberal Party of Great Britain, and a recent member of the Government of that nation, Mr. Morley is entitled to speak with authority on the principles of statecraft laid down in the "Prince" and the "Discourses." That Mr. Gladstone's Government was defeated because it sought to do justice to Ireland may, indeed, have suggested an examination of the theory that such abstractions as morality and justice have no place in the management of a state.

Machiavelli's writings are declared by Mr. Morley to have exercised a widespread influence on the principal European governments and statesmen during the past three centuries, and instead of losing their fame they attract deeper consideration as time goes on. Of the many writers of his age who discussed the problems of organized society he is the only one whose name has become a popular byword and proverb. This is chiefly due to his having adopted for the first time the method of basing political theories upon observation and experience, apart from scholasticism; but also to his superior style of expressing his ideas. Of his talent for writing Mr. Morley says:

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The essential doctrines taught by Machiavelli regarding mankind in their relations to each other and to the state, are thus summarized:

"Like most of those who take pride in seeing human nature as it is, Machiavelli only saw half of it. We must remember the atmosphere of craft, suspicion, fraud, violence, in which he had moved, with Borgias, Medici, Pope Julius, Maximilian, Louis XII., and the reckless factions of Florence. His estimate was low. Mankind are more prone to evil than to good. We may say this of them generally, that they are ungrateful, fickle, deceivers, greedy of gain, runaways before peril. While you serve them, they are all yours—lives, goods, children—so long as no danger is at hand; but when the hour of need draws nigh they turn their backs. They are readier to seek revenge for wrong than to prove gratitude for service: as Tacitus says of people who lived in Italy long ages before, readier to pay back injury than kindness. Men never do anything good, unless they are driven; and when they have their choice, and can use what license they will, all is filled with disorder and confusion. They are taken in by appearances. They follow the event. They easily become corrupted. Their will is weak. They know not how to be either thoroughly good or thoroughly bad; they vacillate between; they take middle paths, the worst of all. Men are a little breed. . . .

"If one were to try to put the case for the Machiavellian philosophy in a modern way, it would, I suppose, be something of this kind: Nature does not work by moral rules. Nature, 'red in tooth and claw,' does by system all that good men by system avoid. Is not the whole universe of sentiment being haunted all day and all night long by the haggard shapes of Hunger, Cruelty, Force, Fear?

"War again is not conducted by moral rules. To declare war is to suspend not merely *habeas corpus* but the Ten Commandments, and some other good commandments besides. A military manual, by an illustrious hand of our own day, warns us: 'As a nation we are brought up to feel it a disgrace even to succeed by falsehood. We keep hammering along with the conviction that honesty is the best policy, and that truth always wins in the long run. These sentiments do well for a copybook, but a man

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who acts upon them had better sheath his sword forever.' One reason among others why we should keep the sword sheathed as long as we can.

"Why should the ruler of a state be bound by a moral code from which the soldier is free. Why should not he have the benefit of what has been called the 'evolutionary beatitude'—Blessed are the strong, for they shall prey on the weak? Right and wrong, cause and effect, are two sides of one question. 'Morality is the nature of things.' We must include in the computation the whole sum of consequences, and consider acts of state as worked out to their furthest results. Bishop Butler tells you that we can not give the whole account of any one thing whatever, of all its causes, ends, and necessary adjuncts. In short, means and ends are a single transaction. You must regard policy as a whole. The ruler as an individual is, like other men, 'no more than the generation of leaves, fleeting, a shadow, a dream.' But the state lives on after he has vanished. He is a trustee for times to come. He is not shaping his own life only, but guiding the long fortunes of a nation. Leaves fall, the tree stands.

"Such is the defense of reason of state, of the worship of nation and empire. Everything that policy requires, justice sanctions. There are no crimes in politics, only blunders. 'The man of action is essentially conscienceless' (Goethe). 'Praised be those,' said one, in words much applauded by Machiavelli, 'who love their country rather than the safety of their souls.' 'Let us be Venetians first,' said Father Paul, 'and Christians after.'"

From this mean estimate of men as creatures controlled by cunning, jealousy, ingratitude, and treachery, Mr. Morley strongly dissents. His own views as to the nature of true statesmanship, which he holds should have higher ideals than the mere preservation of a particular government, are thus stated:

"We see now the deep questions that lie behind these sophistries, and all the alarming propositions in which they close. Does morality apply only to end and not to means? Is the state means or end? What does it really exist for? For the sake of the individual, his moral and material well-being, or is the individual a mere cog or pinion in the vast machine? How far is it true that citizenship dominates all other relations and duties, and is the most important of them? Are we to test the true civilization of a state by anything else than the predominance of justice, right, equality, in its laws, its institutions, its relations to neighbors? Is one of the most important aspects of national policy its reaction upon the character of the nation itself, and can states enter on courses of duplicity and selfish violence without paying the penalty in national demoralization? What are we to think of such sayings as d'Alembert's motto for a virtuous man, 'I prefer my family to myself, my country to my family, and humanity to my country'? Is this the true order? To Machiavelli all these questions would have been futile. Yet the world, in spite of a thousand mischances, and at tortoise-pace, has steadily moved away from him and his Romans.

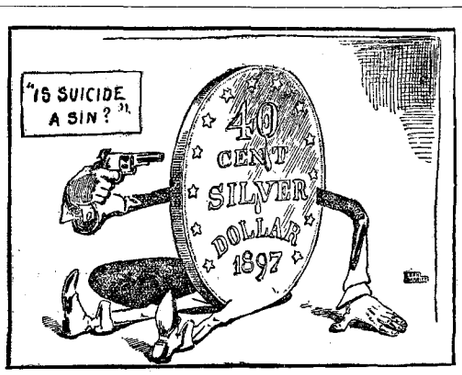
"The modern conception of a state has long made it a moral person, capable of right and wrong, just as are the individuals composing it. Civilization is taken to advance, exactly in proportion as communities leave behind them the violences of external nature, and of man in a state of war. The usages of war are constantly undergoing mitigation. Diplomacy, tho it is said even now not to be wholly purged of lying, fraud, and duplicity, still is conscious of having a character to keep up for truth and plain-dealing, so far as circumstances allow. Such conferences, again, as those at Berlin and Brussels in our own day, imperfectly as they have worked, mark the recognition of duty toward inferior races. All these improvements in the character of nations were in the minds of the best men in Machiavelli's day. Reason of state has always been a plea for impeding and resisting them. Las Casas and other churchmen, Machiavelli's contemporaries, fought nobly at the Spanish court against the inhuman treatment of Indians in the New World, and they were defeated by arguments which read like maxims from the 'Prince.' Grotius had forerunners in his powerful contribution toward assuaging the abominations of war, but both letter and spirit in Machiavelli made all the other way. Times have come and gone since Machiavelli wrote down his deep truths, but in the great cycles of human change he can have no place among the strong thinkers, and orators, and writers who have elevated the conception of the state, and humanized the methods and maxims of government, and raised citizenship to be 'a partnership in every virtue and in all perfection.'"

That any scheme of government which puts aside all questions of right and wrong is fundamentally unsound and doomed to failure, is shown by the case of Machiavelli's hero, Cæsar Borgia. Of the effect of the omission of moral standards Mr. Morley says:

"The effect was fatal even for his own purpose, for what he put aside, whether for the sake of argument or because he thought them in substance irrelevant, were nothing less than the living forces by which societies subsist and governments are strong. A remarkable illustration occurred in his own century. Three or four years before all this on secular and ecclesiastical princedoms was written, John Calvin was born (1509). Calvin, with a union of fervid religious instinct and profound political genius, almost unexampled in European history, did in fact what Machiavelli tried to do on paper; he actually created a self-governed state, ruled it, defended it, maintained it, and made that little corner of Europe both the center of a movement that shook France, England, Scotland, America, for long days to come, and at the same time he set up a bulwark against all the forces of Spanish and Roman reaction, in the pressing struggles of his own immediate day. Florence, Geneva, Holland hold as high a place as the greatest states of Europe in the development of modern civilization; but anybody with a turn for ingenious and idle speculation might ask himself whether, if the influence of Florence on European culture had never existed, the loss to mankind would have been as deep as if the little republic of Geneva had been wiped out by the dukes of Savoy. The unarmed prophet, said Machiavelli, thinking of Savonarola, is always sure to be destroyed, and his institutions to come to naught. If Machiavelli had been at Jerusalem two thousand years ago, he would have found nobody of any importance in his eyes, save Pontius Pilate and the Roman legionaries. He forgot the potent arms of moral force, and it was with these that, in the main, Calvin fought his victorious battle. We should not, it is quite true, forget that Calvin never for an instant scrupled to act on some of those very Italian maxims, which have been counted most hateful. He was as ready to resort to carnal weapons as other people. In spite of all the sophistries of sectarian apologists, Calvin's vindictive persecution of political opponents, and his share in the crime of burning Servetus, can only be justified on principles that are much the same as, and certainly not any better than, those prescribed for the tyrant in the 'Prince.' Still the republic of Geneva was the triumph of moral force."

But after pronouncing his theory of public policy to be false and pernicious, Mr. Morley acknowledges that—

"Machiavelli represents certain living forces in the actual world; that science, with its survival of the fittest, unconsciously lends him illegitimate aid; that 'he is not a vanishing type, but a constant and contemporary influence' (Acton). This is because energy, force, will, violence, still keep alive in the world their resistance to the control of justice and conscience, humanity and right. In so far as he represents one side in that eternal struggle, and suggests one set of considerations about it, he retains a place in the literature of modern political systems and of European morals."



GETTING DESPERATE.

—*The World, New York.*

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OUR UNPRECEDENTED FOREIGN TRADE.

A DETAILED statement of the almost unprecedented foreign commerce of the United States for a single year—the fiscal year ending June 30, 1897—has been published by the Bureau of Statistics. The statement shows that—

"the United States sold $20,200,000 more wheat abroad in the fiscal year 1897 than in 1896, $40,800,000 more cotton, nearly $12,000,000 more copper, $16,300,000 more iron and steel goods, $7,700,000 more wood, $1,600,000 more zinc, $17,000,000 more corn, $3,800,000 more flaxseed, and so on through the list. Even our export trade in fruits increased $2,060,000, and our sales of bicycles abroad expanded $5,107,000. Our people bought less furs last year from foreign countries by over $3,000,000; they bought $400,000 less of gloves, $4,200,000 less of jewelry, $245,000 less of wine, and nearly $7,000,000 less of tobacco. But they bought $850,000 worth more of ardent spirits, $2,100,000 more of tea, and curiously enough, purchased nearly $780,000 more of foreign toys. The enormous increase of sugar imports, $10,000,000 in round numbers, was almost wholly due to orders in advance of the higher Dingley tariff."

A comparison of the entire export and import trade for three years is given [New York *Evening Post* report] as follows:

EXPORTS.

Year ending June 30,	1897.	1896.	1895.
Total exports	$1,050,987,253	$882,606,938	$807,538,165
Wheat	59,920,178	39,709,868	43,805,663
Flour	55,914,347	52,025,217	51,651,928
Corn	54,087,152	37,836,862	14,650,767
Oats	8,756,207	3,497,611	200,793
Rye	3,367,505	445,075	5,340
Barley	7,646,384	3,100,311	767,228
Copper	31,621,125	19,720,104	14,468,703
Cotton, raw	230,890,971	190,056,460	204,900,990
Cotton cloths	17,281,620	12,958,357	10,479,217
Bicycles	7,005,323	1,898,012	.....
Fruits and nuts	7,739,305	5,679,066	4,971,791
Iron and steel	57,497,305	41,160,877	32,000,989
Leather manufactures	19,161,446	20,242,756	15,614,407
Naval stores	9,214,958	8,843,564	7,419,773
Oilcake, etc	9,611,044	7,949,647	7,166,087
Oils, mineral and animal	56,463,185	56,261,567	41,498,372
Oils, vegetable	8,511,618	6,097,022	7,342,112
Provisions	*137,138,084	131,503,590	133,634,379
Seeds	6,028,432	1,592,019	2,849,146
Tobacco, raw	24,711,446	24,571,362	25,798,968
Tobacco, manufactures	5,025,817	4,380,361	3,953,165
Vegetables	2,337,924	1,655,050	1,543,458
Wood and wooden manufactures	39,624,800	31,947,108	27,115,907
Wool manufactures	947,808	913,609	670,226

*Comprising beef, tallow, bacon, ham, pork, lard, butter, cheese, etc.

IMPORTS.

Year ending June 30,	1897.	1896.	1895.
Total imports	$764,717,609	$779,724,674	$721,969,965
All breadstuffs	2,774,763	2,780,814	2,859,873
Chemicals	44,049,733	48,312,866	43,507,609
Coffee	81,544,384	84,793,124	96,130,717
Cotton, raw	5,884,262	6,578,212	4,814,383
Cotton, manufactures	34,429,363	32,437,504	33,196,625
Earthenware	9,977,266	10,605,861	8,956,106
Fruits and nuts	14,926,771	16,957,307	15,227,079
Furs	6,015,954	9,303,398	10,322,157
Glassware	6,691,322	8,503,791	7,377,409
Gloves	6,945,507	7,362,137	6,955,695
Hides and skins	27,853,026	30,520,177	26,122,942
India-rubber	17,457,976	16,603,020	18,353,121
Iron and steel	16,096,681	25,338,103	23,048,515
Jewelry	3,509,743	7,721,855	7,511,898
Paper stock	3,071,705	3,448,723	3,786,026
Provisions	1,668,796	1,491,338	1,450,657
Rice	3,517,160	2,185,589	3,445,512
Seeds	1,423,926	2,683,154	6,535,580
Silk, raw	18,496,944	26,246,902	22,626,056
Silk, manufactures	25,199,067	26,652,768	22,029,068
Spirits	2,986,556	2,137,634	2,060,449
Sugar	94,138,031	83,866,200	74,829,794
Tea	14,835,862	12,704,440	13,171,379
Tin	6,535,852	6,761,716	6,787,424
Tobacco	9,584,155	16,503,130	14,745,720
Toys	3,295,057	2,516,410	1,889,628
Wines	6,862,300	7,107,005	7,183,537
Wood and wooden goods	20,543,808	20,568,308	17,814,119
Wool	53,243,191	32,451,242	23,996,224
Woolen manufactures	49,162,992	53,494,400	38,523,548

The Growth of American Exports.—"Charles J. Bullock, instructor in economics in Cornell University, gives in the New York *Times* an intelligent and noteworthy review of the foreign trade of the United States for the twelve months ended June 30, 1897. The foreign trade for 1897 amounted to $1,816,360,996, figures that have never been equaled except in 1892, when the total was $1,857,680,610. For the ten years before 1897 the foreign commerce of the country averaged $1,601,100,000 annually.

"But the figures are more significant when the low prices of the last year are remembered. Mr. Bullock points out this phase of the case as follows:

"'In 1892 we sold to foreigners 75,451,000 bushels of corn at a price of about fifty-five cents per bushel, while in 1897 we sold 176,916,000 bushels at less than thirty-one cents per bushel. In the same way, a decline of twenty-six cents in the prices realized for wheat makes a difference of $20,000,000 in the money value of the exports of that commodity in favor of 1892; a decline of fifteen cents in the value of oats makes a difference of over $4,000,000 in favor of the earlier year; a decline of $1 in the price of a barrel of flour makes a difference of $15,000,000 in favor of the same year, while a decline of $6 in the value of a bale of cotton makes a difference of $37,000,000 in the exports of that product in favor of 1892. Thus the fall in the prices of corn, wheat, flour, oats, and cotton made a difference of considerably more than $100,000,000 in the money value of exports in favor of the year 1892. It appears, therefore, that our aggregate foreign commerce for 1897 really exceeded that for 1892, and may fairly be considered the largest in the history of the country.'

"A cheering feature of the statement is the unprecedented increase of exports. The average annual exports for the ten years preceding 1897 amounted to about $835,600,000, while in 1897 they were $1,051,987,091. The imports for the ten years preceding 1897 averaged $765,500,000. In 1897 they were $764,373,905. But the last four months of the year ended June 30, 1897, carried the swelling of importations that preceded the assured passage of a law establishing a higher tariff.

"The Bureau of Statistics of the Treasury Department gives the following table that shows the growth of the exports of purely American products:

	1894.	1895.	1896.	1897.
Agriculture	$628,363,038	$553,210,026	$569,879,297	$683,878,990
Mining	20,449,598	18,509,814	20,045,654	21,338,129
Forestry	28,000,629	28,576,235	33,718,204	40,489,321
Fisheries	4,261,920	5,328,807	6,850,392	6,134,014
Manufactures	183,728,808	183,595,743	228,571,178	276,357,861
Miscellaneous	4,400,944	4,171,974	4,135,762	3,802,985
Total	$869,204,937	$793,392,599	$863,200,487	$1,032,001,300

"Now comes an interesting development. Taking 1897 and 1892, the year most nearly approaching in the value of exported goods, it is seen that while in 1892 agricultural produce was 78.69 per cent. of the total exports and manufactured goods 15.61 per cent., in 1897 the agricultural percentage was 66.27 and that of manufactured goods 26.78. So the large increase in exports has been mainly due to the extension of the foreign market for goods manufactured in America. The growth in exportation of the products of the iron and steel, wood, cotton, and copper industries appears in the following statement, including the principal exported articles:

	1895.	1896.	1897.
Raw cotton	$204,900,990	$190,056,460	$230,890,971
Provisions and live stock	169,388,424	173,446,838	180,706,545
Wheat and flour	95,457,591	91,735,085	115,834,525
Mineral oils	46,660,082	62,303,403	62,635,037
Iron and steel manufactures	32,000,989	41,160,877	57,497,305
Wood and manufactures	27,115,907	31,947,108	39,624,800
Corn and cornmeal	15,299,611	38,490,983	54,989,213
Unmanufactured tobacco	25,798,968	24,571,362	24,711,446
Leather and manufactures	15,614,407	20,242,756	19,161,446
Copper and manufactures	14,468,703	19,720,104	31,621,125
Manufactures of cotton	13,789,810	16,837,396	21,037,678

—*The Times (Rep.), Troy, N. Y.*

"Facts for Calamity Croakers."—"It pleased the iron and steel men of Pittsburg and vicinity, many of whom are what is called political manufacturers, to attack the Wilson law with great virulence, predicting it would result in dismantled mills, smokeless furnaces, and hosts of unemployed. Let us see how the iron and steel business has prospered under the Wilson law as compared with the productiveness under the McKinley law:

IRON AND STEEL UNDER THE MCKINLEY LAW.

	Exports.	Imports.
1892	$28,800,930	$28,420,747
1893	30,107,187	34,459,734

IRON AND STEEL UNDER THE WILSON LAW.

	Exports.	Imports.
1896	$41,160,877	$25,338,103
1897	57,497,305	16,096,681

"The extraordinary increase of exports of iron and steel under the smokeless chimney Wilson tariff is striking, and should cover with confusion the influential and pompous citizens hereabouts, who a few years ago were predicting and croaking calamity as its assured results. In 1897, for one year, we exported very nearly as much of manufactures of iron and steel under the Wilson law as we did in two years under the McKinley law. Further, while for 1892 and 1893, under the McKinley law, the balance of trade was against us in the iron and steel business to the extent of $2,963,364, under the two first full fiscal years of the Wilson law we sold abroad iron and steel to the extent of $57,223,398 more than we bought abroad. Take note of these figures."—*The Post (Dem.), Pittsburg.*

Shipping Side of the Situation.—"It is of interest to note how

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this great amount of merchandise was sent out of the country. Goods to the value of $65,083,086 left the United States in land vehicles, chiefly to Canada and Mexico, as against $61,131,225 worth in 1896, a gain therefore of $3,951,961, along these avenues of transport. This is a gain of 2.34 per cent. for land vehicles. The rest of the shipments were made by water. $79,924,407 worth of merchandise went out in American vessels in 1897 as compared with $70,392,813 in 1896, a gain, therefore, of $9,531,594, or 5.66 per cent. The great bulk of the exports, valued at $905,979,760 as compared with $757,083,000 in 1896, were transported in foreign-owned ships, foreign-built ships, and ships which carried foreign flags. There was $154,896,760 worth more merchandise exported from the United States upon foreign bottoms than during the previous year, an increase for foreign bottoms of 91.99 per cent. A great many people may look on at this state of things with thorough equanimity. They may regard it as perfectly right and proper that we should grow and manufacture while others should transport, but by what means they come to such a result in their own minds and how they justify such a condition of affairs in this stage of the country's development is very far from clear.

"If we deduct the amount of merchandise exported by land, which is the method usually followed by the Treasury Department in making its computations, we find that American vessels transported only 8.1 per cent. of the total exports of the United States. This is a showing still worse than that of 1896, when American ships got 8.57 per cent., or in 1895 when our share was 8.22 per cent."—*The Manufacturer (Rep.), Philadelphia.*

Comparing Tariff Contentions.—"The McKinley act, which was in especial a high protection measure, was in full swing during the years 1891, 1892, 1893, and 1894, and in those years, if

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the theory of the high-tariffers be true, we should have had few if any, surplus manufactured goods to dump into the foreign market. The table [figures from the report of the Bureau of Statistics] tells a very different story, however, as will be seen:

EXPORTS OF MANUFACTURES.

Year.	Value.	Percentage of total.	Total exports.
1860	$40,345,892	12.76	$316,242,423
1870	68,277,764	15.00	455,208,341
1880	102,856,017	12.48	823,946,353
1885	147,187,527	20.25	726,682,946
1890	151,102,376	17.87	845,293,828
1891	168,927,315	19.37	872,270,283
1892	158,505,937	15.61	1,015,732,011
1893	158,023,118	19.02	831,030,785
1894	183,728,808	21.14	869,204,937
1895	183,595,743	23.14	793,392,599
1896	228,571,178	26.48	882,519,229
1897	276,357,861	26.78	1,051,987,091

"A look at the column of values of exports in this table will show that, far from our having no surplus manufactured goods to sell to the foreigner in the years 1891, 1892, 1893, and 1894 when the McKinley high-tariff act was in operation, we had quite a large and increasing quantity of such goods. Evidently, then, on the high-tariffers' own showing, home consumption did not furnish a market for all the manufactured goods we made. On the other hand, the low-tariffers' contention that, without a heavy duty on the raw materials of manufacture to hamper us, we could easily stand up against the foreign manufacturer in the open markets, is set forth by the volume of our manufactured exports during the low-tariff period, 1895, 1896, and 1897. During those years, when the Wilson low-tariff act was in force, the export of our manufactured goods increased to figures to which it had not approached before. In the fiscal year 1897 our export of manufactured goods amounted to the handsome value of $276,357,000, whereas in 1890 it amounted only to $151,100,000 and in 1880 to $102,800,000." — *The Times-Democrat* (*Dem.*), *New Orleans.*

Exports, Imports, and Undervaluation.—"Since 1875 there have been only three years in which domestic exports fell below imports, the fiscal years 1888, 1889, and 1893, and in all these the policy of President Cleveland was a potential factor. Gold imports began before specie resumption came, and continued with but two years' interruption until 1889. But in the years since 1883 silver imports have become large, swelling net exports of specie to nearly $100,000,000 in the five years ending with 1888, and since that year the net exports of specie have been heavy. There came first a period of enormous debt-paying and foreign investments, ending with the fiscal year 1892, in which merchandise exports exceeded imports by more than $300,000,000, while specie exports exceeded imports by $170,000,000. It was in the last of these years, 1892, that merchandise exports for the first time exceeded $1,000,000,000.

"The panic period began with the fiscal year 1893, which included the election and inauguration of President Cleveland. In that year exports of merchandise and specie exceeded imports by $86,000,000, in 1894 by $281,000,000, in 1895 by $132,000,000, and in 1896 by $213,000,000. After $712,000,000 in merchandise and specie had gone abroad in excess of imports within four years, indicating a heavier liquidation of indebtedness and withdrawal of foreign capital from this country than had ever been known in any like period, even after all proper allowance is made for undervaluation of imports, the reaction began in the middle of the fiscal year just closed. Merchandise exports were the largest ever known—$1,051,987,091, against $1,030,278,148 in 1892—but reported imports were only $764,373,905, against $827,402,462 in 1892, showing great nominal excess of exports. The truth is that the merchandise imports were so undervalued that a large part of the apparent increase is due to fraud, and the net excess of imports over exports of gold and silver during the last fiscal year was only about $13,000,000. Practical men will not believe that so vast an indebtedness of other countries to this has been created in a single year, and if the records prove anything, they prove that the actual value of imports of merchandise exceeded by more than $150,000,000, or 20 per cent., the sworn value stated in invoices. This is the practical effect of a tariff imposing duties mainly *ad valorem*, and it is a distinct benefit to the country to have it made so clearly apparent in the official records."—*The Tribune* (*Rep.*), *New York.*

THE MENACE OF LEGISLATION.

FEAR and distrust of legislatures prevail in the business world. The reason, says Mr. James H. Eckels, Controller of the Currency (*North American Review*, August) is to be found "in the manifest tendency, each year made more perceptible, of the law-making forces, national, state, and municipal, to subject all the undertakings of the private citizen to legislative inquiry and their management to statutory control. Even if such a course was inevitable during the extraordinary exigencies of the war period it is without excuse to-day." Mr. Eckels, his critics say, does not undertake to prove that extraordinary conditions do not exist to-day which make legislative interference inevitable, but he does assert first that such interference is a reversal of the principles invoked at the adoption of the federal Constitution and the founding of the States:

"It was then believed that a republican government should be one of few laws and limited powers. Neither in the enforcement of the one nor in the exercise of the other should there be any attempt to entroach unnecessarily upon the rights of person and of property guaranteed to the citizens. The rights of property were regarded as sacredly as the rights of person, and held to be equally free from invasion. The citizen was, under all circumstances, expected to maintain his individuality. His individual efforts were to work out, without either legislative check on the one hand or legislative aid on the other, his social and political status, and his energy and economy to gain for him whatever degree of material prosperity was possible. The right of governmental interference, even to the extent of sumptuary legislation, was as stoutly denied as would have been a legislative attempt to dictate the citizen's religious belief and form of worship. In the view of the strongest advocate of a paternal government, at that time and for seventy years thereafter, the operations of enacted law were to be confined entirely to matters of public moment, in no wise giving unequal advantage to any one class of citizens over another. Equality under the law had not then become, through the uncalled-for exercise of legislative powers, a mere legal fiction, but was a substantial fact. The Government took no man's property unjustly through an abuse of legislation, nor had it favored citizens upon whom it bestowed the privileges which it denied to itself. When legislation had secured the protection of the individual in those things which were absolutely essential to his happiness and which were beyond his own gaining, its work was fully accomplished. The making of the Government by statute a partner in the citizen's private business successes and failures was a thing unknown. There was no attempt to create either law-made wealth or law-made money. If tax enactments were to find a place upon the statute-book, it was that the Treasury might have the means wherewith to meet the expenses of a government economically administered. The measure of the rate of taxation to be enacted from the citizen was the measure of the Government's legitimate needs and not of the selfish requirements of private interests. If monetary legislation was demanded, the object of the law to be enacted was simply to ratify the decrees of the commercial world and not to defy or nullify them. The improvements undertaken at governmental expense were undeniably for the general good and not in aid of mere local interests. The employer and employee, the capitalist and laborer, all worked out their own difficulties, and it can not be successfully denied that the relations created between these classes by their own acts were as harmonious and profitable as at present, when on every statute-book are to be found innumerable labor acts. Nothing was more evident during the period when such political ideas obtained than the soundness of the views of every public man upon public questions, saving always upon that of slavery; and even on that question the view favorable to slavery was in defense of that which was deemed a property right."

In Mr. Eckels's opinion the greatest evil of paternalistic legislation is the threatened deadening of individual effort in the business world. Special danger arises from discontent bred by the discovery that legislation, instead of benefiting the individual, has proven a hindrance through attempting to regulate things beyond its province. He says that "if the country is to be free from the forces that threaten its political and financial integrity, the first

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and greatest reform to be entered upon should be the eliminating of unnecessary and unwise legislation; it should be undertaken in order that legislation may no longer menace all lines of business, but be restricted to those matters which are proper objects of legislative control." To quote again:

"We have swung from the extreme of individualism to the extreme of paternalism, to the detriment of all classes of the people and of all sections of the country. Out of the ill-considered and unnecessary legislative acts, designed to grant the citizen relief in matters which are beyond the duty of the Government, have been born more than one issue of a destructive character. It has been an easy thing for the charlatan and demagog to point to acts of paternalism done in behalf of one interest, and to ask if such acts should not reach to all. There is no consistent answer to the argument that if bounties and benefits are granted through law to one they should be given to all. The only manner in which the question as to the bestowal of such benefits can be met successfully is by denying that it rests within the power of law and equity to bestow them upon any. With the barrier once broken down, there is no escape from the justice of the demand of the Socialist, Populist, and free-silver advocate."

ARE LABOR ORGANIZATIONS "TRUSTS"?

VICTOR YARROS endeavors to clear away from the discussion about trusts the sophistries and the confusion of thought which, he thinks, have been injected into it. We have been told, says Mr. Yarros (*American Federationist*, August) that the anti-trust agitation is an attack upon capital, enterprise, and character; that trusts are a natural and beneficent development of modern industry; that their effect is to lower prices and improve the product; and that there is no substantial difference between the so-called trusts and joint-stock companies, ordinary partnerships, and even trade-unions. These statements Mr. Yarros calls "specious and fallacious arguments," and to prove them such he cites two court decisions. The old form of the trust, he says, such as the Standard oil trust and the sugar trust, was a combination of producers to control the market and regulate prices. "Individual producers conveyed their property to certain trustees, while, in the case of corporations, the stockholders conveyed their stock to the same trustees. In return for the property thus conveyed, each owner received a certificate showing his interest in the concern. The whole business was thereupon assumed and carried on by the trustees, the profits being divided among the certificate-holders." Here the trust possesses all the elements of a partnership, the partners, however, being not the certificate-holders and dividend-receivers, but the trustees, the certificate-holders being under no individual liability whatever as partners. Had the component corporations the right to form such a partnership? Mr. Yarros finds an answer in the opinion of Judge Finch of the New York court of appeals (in the case of the North River Sugar Refining Company), which opinion practically abolished the original form of trust organization in New York State. Mr. Yarros condenses the court's reasoning as follows:

"Corporations are the creatures of the State. In conferring corporate powers, the legislature is supposed to have the public benefit in view rather than the private interests of the individuals seeking the grant. The legislature expects corporations to serve and accommodate the public, not to victimize and exploit it. Certain restrictions and conditions are accordingly imposed on corporations the violation of which carries forfeiture of the charter. Mindful of the possible dangers to the people, overbalancing the benefits flowing from aggregations of capital, the legislature keeps upon corporations a restraining hand and maintains over it a prudent supervision. The object of a trust is to escape and free corporations from legislative control; to divest them of the vital elements of their franchises; to accept from the State the valuable gift of corporate life only to disregard the conditions upon which it was given; to receive its powers and privileges only to put them in pawn; to give away to an irresponsible board of trustees the independence and self-control of the component corporations. Any conduct which maims and cripples the separate activity of corporations must defeat the purpose of their creation and affect unfavorably the public interest. Since, then, to guard against abuse and monopoly the general law governing corporations prohibits the formation of partnerships between them, it would be manifestly wrong to tolerate partnerships of separate corporations through the medium of a trust. Hence no substantial consolidations can be permitted which avoid and disregard the statutory restraints and conditions. All corporations created by the legislature must be and remain several as they were created."

This reasoning, Mr. Yarros thinks, is unanswerable. No one can any longer contend that the old style of trust is simply an ordinary combination.

Driven from this ground, a new mode of organization became necessary, and this new form is that of a superior corporation of which the component corporations are members and agents. We quote again:

"The *modus operandi* of the latter-day 'trust' is disclosed in the recent case of the harrow company, declared to be an unlawful combination by Judge Acheson of the United States court of the eastern district of Pennsylvania. A number of leading and independent manufacturers entered into an agreement providing for their union in a new corporation under the laws of New Jersey. It was agreed that the component corporations should severally assign to the new superior corporation all the patents and property which they owned, and that they would not thereafter be interested in the manufacture and sale of harrows except as agents or licensees of the new corporation. Each 'agent' was to receive, in payment for its good-will and property, a certain price in paid-up stock of the new corporation, and each was to have a license to manufacture and sell harrows on its own account, subject to the terms and conditions prescribed by the new corporation. Judge Acheson held that this arrangement had all the earmarks of an illegal combination in restraint of trade. The New Jersey superior corporation does not go into business itself; it has absolutely no purpose, no reason for existence, other than that of dictating prices, conditions, and terms to the several independent companies which it absorbs and controls. In other words, it was organized, not for the purpose of legitimate business, but of regulating and enhancing prices and stifling normal competition. Accordingly, Judge Acheson under the common law, not under any special anti-monopoly statutes, declared this form of organization to be an unlawful conspiracy in restraint of trade.

"Thus we clearly perceive that, altogether apart from special anti-moeopoly and anti-trust statutes, the courts have, on general common-law and corporation-law grounds, held partnerships between independent corporations to be contrary to public policy. The real argument is not that the public is entitled to the benefits of competition, but that the special privileges conferred on corporations by the legislature, for the sake of the supposed benefits to consumers, are abused and turned into an instrument of torture and oppression. The courts have not refused to respect the rights of ownership or to protect individuals and corporations, no matter how powerful they may be, in their freedom to carry on business. But they have declared that, when artificial persons are called into being by the legislature, it is monstrous to ask them to sanction perversion of the essential purpose of the body politic in creating such persons. It is one thing to bear inevitable disadvantages flowing from modern industrial arrangements that are in the main beneficial; but it is quite another thing to ask the legislature to cause and create social Frankensteins."

What about trade-unions? Does not the union of corporations in a trust correspond to the union of trade organization in a federation or national brotherhood? May not capitalists form national organizations as well as workmen? The writer says:

"The answer is clearly indicated by the foregoing discussion of the real objections to the trust or partnership of corporations. The trade-union asks no special privileges or immunities from the State. It is not the recipient of any gift or bounty. Its members do not claim any greater liberty collectively than they

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do severally, as individuals. The sound principle upon which it plants itself is this, viz., that whatever is lawful when done by one person is equally legitimate when done by a combination of several. Since each individual worker has the indisputable right to prescribe the terms of his employment, and decline to work on terms unsatisfactory to him, a voluntary union of many workmen may claim the same right. Strikes, tie-ups, boycotts, and all the other methods that workmen have insisted upon the right of resorting to, are simply and logically the corollaries of the fundamental proposition just formulated. If trade-unions were incorporated and enjoyed special privileges, it would not be unreasonable for the legislature and courts to apply to them the rules which are invoked against corporations. . . .

"So far as capitalistic organizations are concerned, the real counterpart of the trades-union would be a combination of individual manufacturers or merchants having no franchises and no charter obligations of any kind. An agreement among such capitalists not to sell below a certain rate would not differ essentially from an agreement among workers not to sell their labor below a certain price. The public could not justly complain against either agreement, for it is unreasonable to maintain that individuals having anything to sell are bound to compete. Competition is by no means a duty which persons engaged in any industry or business *owe* to the public. It is, on the contrary, a right which the individuals may exercise if they see fit. The manufacturer can not rationally say that he is injured by a trades-union, because in its absence the fierce competition among workmen would force down the rate of wages and give him an advantage in the market which concerted action takes away. He can not justly contend that he is entitled to deal with workmen as individuals, and that any combination among them is a conspiracy against him, an attempt to extort higher wages from him. Similarly, consumers can not rationally complain that an agreement among individual producers or merchants to maintain prices at a certain level deprives them of a benefit which the law must secure to them. The reason in both cases is simply that, so long as the market is free and no special privileges are asked by those seeking to cooperate for mutual advantage, no monopoly is established by combination.

"But a trust is not a mere combination of individual producers to maintain a certain rate. It is a partnership of corporations organized under laws which prohibit such partnerships; it is an evasion and violation of the terms or conditions upon which the gift of corporate existence is conferred; an attempt to convert an instrument or appliance designed to promote the public good into an engine of oppression and extortion. It suits the apologists of monopoly to obscure and befog a plain issue, to pretend that an assault upon trusts is necessarily an assault upon the right of combination. But no one is misled by this sophistry who is familiar with the principles laid down in the leading trust cases."

USELESSNESS OF REVOLUTION IN THE UNITED STATES.

THE Chicago *Freie Presse* warns its readers against a revolution. This paper defends many of the Populist views, and its editor is sometimes called an Anarchist by Conservatives. He says:

"Occasionally we hear our fellow citizens say: 'If misgovernment continues, only a new revolution can help us.' We are glad to see that Mr. Altgeld opposes this view. He says that revolution can not bring improvement, it would mean only that we will have more cruelties, more police, more soldiers; more despotism under the mask of fine phrases.

"A rebellion against existing conditions is justifiable only when the people can not make known their will. In that case force must meet force to bring forth improvement. But in the United States there is no immediate necessity for this. The result of the elections has, so far, always been accepted as decisive, however much that result may have been brought about by underhand methods. Tho the elections have been influenced very frequently in a manner which verges on the illegal, it must be admitted that all parties have taken their turn in this mode of 'assisting the public will to declare itself.'

"We admit that this happened specially much during the last Presidential election. But despite bulldozing, false promises, and election frauds committed by the victorious party, the bimetalists accepted the result, trusting that the gold-standard people will do the same next time. As long as the suffrage is not curtailed a violent rising against the results of an election is foolish. The people have a right to make their will known in the secret ballot. The result of the elections often does not please us, but that result is, on the whole, perfectly in accord with the amount of common sense and honesty possessed by the voters. If, for instance, some Chicago wards continue to elect boodle aldermen, we can not but think that the electors are no better than the elect, and that boodlers are their fit representatives.

"A revolution would change nothing. The people can not get additional liberties. After a revolution as before it they can not do more than elect their representatives and officials, and there is no reason to suppose that they would choose more honest and able men than now.

"If, on the other hand, such an unjustifiable insurrection were to be crushed by force, the victorious reactionaries would punish the rebels with bloody rigor, the army and police would be increased, the welfare and freedom of the people would be reduced in the name of public safety. It would be nonsense for the people to rebel against themselves as long as the suffrage remains and the result of an election is respected."—*Translated for* THE LITERARY DIGEST.

TOPICS IN BRIEF.

ONE OF THE HOME GUARD.

Never much on movin'; one flower's as sweet to me
As any other flower in a garden's green could be;
May be gold in Klondike, but it's far away to roam:
Ruther risk the riches in the valleys here at home.

Money's mighty temptin'—summer, spring, or fall;
'Taint all we have to live for, but it's mighty close to all!
For all the world is brighter when the honey's in the comb;
But somehow my heart beats lighter in the valleys here at home.

I try to be contented; I don't make no complaint;
An' I hold a feller's happy if he never knows he ain't!
He might git rich in Klondike, an' build a shinin' dome,
But at last he'd come a-creepin' to the valleys here at home!

There's gold that earth don't give us, an' when a feller's eyes
Can find a twinklin' star or two in old, familiar skies,
An' one true heart to love him—he never wants to roam:
There may be gold in Klondike, but he's struck it rich at home!

—*Frank L. Stanton, in the Times-Herald, Chicago.*

THEY talk about Cleveland's luck, but look at McKinley's!—*The Chronicle-Telegraph, Pittsburg.*

WHAT the Ohio Populists need is a referee instead of a referendum.—*The News, Detroit.*

MR. BRYAN probably regards the remonetization of the American farmer as the "crime of '97."—*The Times-Herald, Chicago.*

IN passing from Walker to Walker it is to be hoped President Andrews hasn't exchanged the frying-pan for the fire.—*The Transcript, Boston.*

THE advance agent of prosperity has been followed by his performance, and everybody has a right good show.—*The North American, Philadelphia.*

IT was a lucky thing for poor Mr. Dingley that some villain didn't slip a free-trade clause into the tariff bill when he wasn't looking.—*The News, Detroit.*

TEACHER: "Into what grand divisions is the earth divided?"
Tommy (who reads the papers): "Civil-service reformers and office-seekers."—*The North American, Philadelphia.*

A SOUTH End apothecary displays bicycles in his window. This is probably because bicycles are now so plenty as to have become a drug in the market.—*The Transcript, Boston.*

SAFE AND SIMPLE.—"Say, another fellow is going to marry my girl! How am I to stop it?"
"There is but one safe way."
"What's that?"
"Get out an injunction."—*The Record, Chicago.*

A DOUBTFUL WITNESS.—When Hamlin Garland was gathering material for his life of Grant he spent a day or two in Atlanta, where he met an old Virginia negro who said that he had witnessed Lee's surrender. Garland was interested and questioned him closely.
"You say you were present when Lee surrendered?"
"Dat I wuz, suh!"
"Did you see Lee give up his sword?"
"No, sir, I didn't! Gin'rul Lee give up he sword? Not him! Dey tried ter take it fum him, but he made a pass at one or two er dem, en dey lef' off—I tell you!"
"An' where wus Grant all that time?"
"Oh, he wuz right dar, suh! En he tol' 'em, he did: 'Well, boys, let him keep he weepon. He can't do much damage, kase he done whipped, anyhow!'"—*The Constitution, Atlanta.*

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LETTERS AND ART.

AMERICAN INDIFFERENCE TO POE'S GENIUS.

FOR some time past a series of critico-psychological biographies of famous writers has been progressing in the *Revue des Deux Mondes*, under the title of "Essays in Pathological Literature." Just what the objective point of the writer is, what conclusions he expects to elicit from the series, remain as yet obscure. The articles have so far consisted chiefly of a retelling of facts concerning such writers as De Quincey and Poe which are already reasonably well known among English-speaking readers. Perhaps the author, Arvède Barine, intends to point his moral in a final essay. Meanwhile it is curious to notice that his pathologico-literary examples are so far all English-speaking writers, notwithstanding that his own country offers some transcendent specimens of the genus.

The article in the *Revue*, August, is the concluding section on "Alcohol—Edgar Poe." The study of Poe is more sympathetic than the preceding one of De Quincey, but we are told nothing very new. Its main interest for American readers lies in the sting in its tail. Commenting on the fact that great difficulty was experienced in finding an American publisher for the first complete edition of Poe's works, because of the "doubtfulness of his fame," M. Barine says:

"The Old World had none of these doubts. Poe swiftly won a reputation in England. In France we understood him without effort, and, as in the cases of Hoffmann and Henri Heine, two geniuses equally contrary to our own and whose glory we in great part have made, we loved him without hesitation—with enthusiasms and sympathies that alone awake certain elective affinities born of contrasts. We had the marrow of Edgar Poe starting with the fine translation of Baudelaire (1856–65), who connects with the German romanticists through Poe and Hoffmann and with the English romanticists through Poe and Coleridge. We know how persistent the influence of Baudelaire has been with us. It is only just to credit a part of it to his master and to recognize that very often it was Edgar Poe who inspired us to believe in Baudelaire.

"The United States has now a literature, *savants*, men of letters; they have not cared to disregard one of their foremost writers, and they have put themselves right with him. They have moved his remains from their obscure resting-place to a point where 'they can be seen from the street.' Poe has his monument, inaugurated at Baltimore, in 1875, with obligatory accompaniment of speeches, music, and recitations. But we constantly note in the Americans a mild astonishment at our taking this quite seriously. The best disposed have opened their eyes wide at reading in one of M. Jules Lemaitre's 'Dialogs of the Dead' (who perhaps himself does not take his 'dead' altogether seriously) the eloquent lines here quoted: '*Edgar Poe*. You say well. I lived twenty-three centuries after Plato, and three hundred years after Shakespeare, at some twelve hundred leagues from London, and about two thousand leagues from Athens, on a continent which in Plato's time was wholly unknown. I have been an invalid and a madman [*un fou*]; I have expressed better than any before me the terror of the unknown, of the dark, of the mysterious, of the inexplicable. I have been the poet of hallucinations and of megrims [*vertiges*]; I have been the poet of Fear. I have developed, in a style precise and cold, the secret logic of madness, and I have expressed states of conscience which the author of "Hamlet" himself has sounded only twice or thrice. Perchance the world will be right in saying that I differ less from Shakespeare than from Plato; but it remains true that we present three types of the human species as unlike as possible.'

"More incomprehensible still to Americans has seemed this note of Baudelaire's found among his papers after his death: 'I swear to myself henceforth to set up the following rules as the eternal rule of my life: To make each morning my prayer to God, the fount of all strength and of all justice, to my father, to Mariette, and to Poe as intercessors; to beg them to give me the strength necessary to accomplish all my duties . . . to obey the principles of the strictest sobriety, of which the first is the suppression of all excitations, whatsoever they be.' To us who are penetrated with indulgence for Poe, considering the circumstances of his birth and life, the idea of making him a guardian angel causes no surprise.

"It is clear that in the United States the man injured the writer; they have looked at him too closely. For us, who do not take so much to heart the errors of 'poor Eddy,' the writer endures as an original artist, albeit very incomplete. He has in him nothing of the truly important either as poet or romancist; but that which he brings us of the new, of the unexplained, in certain great crises of human life, and some eternal sentiments of humanity, balances the anguish which we feel in them. Poe has given us something new, something very new, but on two sentiments only, that of fear and that of the mysterious, and upon a single circumstance—the circumstance of death. His domain was one of the most restricted among all writers who count for anything. But in it he was unique, and in art, even yet, it is the unique that matters, and matters only.

"We can not conclude without advancing somewhat in favor of the man. Every biographer of Edgar Poe should get away from the notion that he was a poor creature, possessing nothing from his birth but an ever-lessening power of resistance against temptation and against the consequences of his own vices. He paid for the sins of his fathers. And don't say that human responsibility is diminished thereby; on the contrary, it is enlarged, extended round us and over us with a force and an evidence that overwhelm. Our fathers must answer for us, we must answer for those who follow us. This it is that we can not repeat too often, can not drive too thoroughly into the minds of the young, that they be guided by the thought of the formidable account which some day their children will demand of them. In the light of this higher and truer justice we have the right to bespeak a little indulgence for the unfortunate Poe, who was assuredly a great sinner, but also a great unfortunate."—*Translated for* THE LITERARY DIGEST.

TENNYSON AND OTHER POETS AS DRAMATISTS.

IT is curious to note how few modern English poets of the first rank have had even moderate success as dramatists, tho so many of them at one time or another have tried their hand at writing for the stage. Such is the opening reflection made by a writer in the London *Academy* in dealing with the subject, "Tennyson as a Dramatist." In illustration of his opening remark, the writer goes on to particularize as follows:

"Lord Lytton wrote tolerable plays, but then he was not a poet of the first rank, while Mr. W. G. Wills was scarcely even a poet of the second. Some two or three of Browning's plays were tried on the stage at different times—'Strafford,' 'Colombe's Birthday,' 'The Blot on the 'Scutcheon'—but most critics (and almost all actors) declared them to be unactable. At least one of Byron's plays ('Werner') was fairly successful in its day, but we greatly doubt if any one would care to revive it or 'Marino Faliero' now. Shelley's 'Cenci,' curiously enough, has considerable merits as a stage play, in spite of its subject, and in one point at least it is greatly superior to either Tennyson's plays or Browning's, namely, the quality of its blank verse. Tennyson's lines are often feeble on the stage, occasionally even ludicrous, while Browning's have to be taken at a foot's pace if they are to be even moderately intelligible to the audience. Shelley's, on the contrary, have the true dramatic quality. They *speak* well. Possibly this may be the case with Byron's. We do not know. We can, however, say with certainty that, from a purely literary point of view, as blank verse they are often atrocious. Still, it does not follow that they might not be effective on the stage. There are some faults which stage treatment rather tends to conceal than to bring to light."

It is strange, the same writer thinks, that where these poets failed, either partially or entirely, Tennyson should have had a very considerable measure of success. "Becket," "The Cup," "Queen Mary," proved to be very passable dramas, but not until

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they had been extensively amended and revised. We quote further:

"The fact is, Tennyson, in his haste to be a dramatist, forgot to be a playwright. He never took the trouble to study stage necessities or to learn the elements of the art of construction. He seems to have flung his story together anyhow, turned it into verse, and chanced the rest. If this was so, the only wonder is that his plays had such small acting possibilities as they did possess. The same is to some extent true of Browning also. He too, knew nothing about the stage or the technic of play-writing. But, then, Browning was born with the keenest dramatic sense. Tennyson was not. Browning saw intuitively the dramatic possibilities of a plot or a situation. With him it was an instinct. And if he had only studied the practical business of the stage he might have been one of the greatest of all dramatists, one whose works would have filled the English theaters for generations. For there never was a man with such a natural gift for dramatic presentment as Browning. All his poems are dramatic in essence, even the most lyrical of them.

"Of Tennyson, on the contrary, the exact converse is true. His plays are not so much dramatic as lyrical in quality. Tennyson never properly understood how to deal with what actors call a 'big' situation. His hand was feeble, his touch uncertain. Moreover, Tennyson was hardly capable of creating a character. He never did it in all the length and breadth of his poetry. What is Launcelot? A shadow. And Arthur? Still more a shadow. Tennyson could never have drawn a Sludge, or a Guido, or a Waring."

WILL ROBERT LOUIS STEVENSON RANK AS A CLASSIC?

A NEW and handsome edition of Stevenson's complete works, in twenty-four volumes, has been placed on the London market, and this fact is made the text for a two-page attempt on the part of *The Athenæum* to answer the question above. It is rather amusing, considering the usually unhesitating plainness of speech in all the critical reviews of England, to note the gingerly way in which the writer in this case prepares the reader for an unfavorable, or at least doubtful, answer to the question, and the skill with which he places Stevenson himself as a buffer between him, the critic, and the displeasure of Stevenson's friends. Certainly no writer of recent years has had more loyal friends than the author of "Treasure Island" possessed, and this is one of the first things noted by *The Athenæum* writer. "Dead as living," he writes, "no writer surely has owed so much to the affection of friends as Stevenson." We quote further:

"Stevenson had at his feet a group of English pressmen who proclaimed him to be the greatest novelist of the age—a sort of sublimated Walter Scott. It was refreshing to hear them. At first the cry was 'Scott and Stevenson'; at last it was 'Stevenson and Scott.' Yes, the greatest imaginative writer that has appeared in Great Britain since Shakespeare died was compared, and to his disadvantage, with a novelist whose characters already are fainting in the struggle for life; for even now, within three years of his death, the public writers seem to be able to remember only two—Dr. Jekyll and Mr. Hyde. 'Stevenson has style,' said these loving brothers of the pen, 'and remember that Scott had none.'"

Nothing, the critic says, 'could have saved Stevenson from such friends as these but his own stock of common sense. As illustrating his possession of this, a very interesting letter of Stevenson's is published. It was sent to *The Athenæum* after a review in its columns of "Kidnapped." In that review the conjecture was hazarded that the book really consisted of two stories which Stevenson had tried in vain to weld into one. This criticism aroused the wrath of the Stevensonians, but from Stevenson himself it elicited the following amiable letter:

"I wish to thank you for your notice of 'Kidnapped,' and that not because it was kind, tho for that also I valued it, but in the same sense I have thanked you before now for a hundred articles on a hundred different writers—you who fight the good fight, contending with stupidity, and I would fain hope not all in vain; in my own case, for instance, surely not in vain. What you say of the two parts in 'Kidnapped' was felt by no one more painfully than by myself. I began it partly as a lark, partly as a pot-boiler; and suddenly it moved. David and Alan stepped out from the canvas, and I found I was in another world. But there was the cursed beginning, and a cursed end must be appended, and an old friend, Byles the butcher, was plainly audible, tapping at the back door. So it had to go into the world, one part (as it does seem to me) alive, one part merely galvanized; no work, only an essay. For a man of tentative method, and weak health, and a scarcity of private means, and not too much of that frugality which is the artist's proper virtue, the days of sinecures and patrons look very golden, the days of professional literature very hard. Yet I do not so far deceive myself as to think I should change any character by changing my epoch; the sum of virtue in our books is in a relation of equality to the sum of virtues in ourselves; and my 'Kidnapped' was doomed while still in the womb, and while I was yet in the cradle, to be the thing it is."

Having thus, in a measure, invoked Stevenson's own authority for his protection, the critic proceeds to deal very severely with another of the novelist's candidates for a place among the classics—"Dr. Jekyll and Mr. Hyde." Thas is what we get:

"It is many years since, in writing of the 'Parables of Buddhaghosha,' it was our business to treat at length of the grand idea of man's dual nature, and the many beautiful forms in which it has been embodied. We said then that, from the lovely modern story of Arsène Houssaye, where a young man, starting along life's road, sees on a lawn a beautiful girl and loves her, and afterward—when sin has soiled him—finds that she was his own soul, stained now by his own sin; and from the still more impressive tho less lovely modern story of Edgar Poe, 'William Wilson,' up to the earliest allegories upon the subject, no writer or story-teller had dared to degrade by gross treatment a motive of such universal appeal to the great heart of the 'Great Man, Mankind.' We traced the idea, as far as our knowledge went, through Calderon, back to Oriental sources, and found, as we then could truly affirm, that this motive—from the ethical point of view the most pathetic and solemn of all motives—had been always treated with a nobility and a greatness that did honor to literary art. Manu, after telling us that 'single is each man born into the world—single dies,' implores each one to 'collect virtue' in order that after death he may be met by the virtuous part of his dual self, a beautiful companion and guide in traversing 'that gloom which is so hard to be traversed.' Fine as this is, it is surpassed by an Arabian story we then quoted (since versified by Sir Edwin Arnold)—the story of the wicked king who met after death a frightful hag for an eternal companion, and found her to be only a part of his own dual nature, the embodiment of his own evil deeds. And even this is surpassed by that lovely allegory in Arda Viraf, in which a virtuous soul in Paradise, walking amid pleasant trees whose fragrance was wafted from God, meets a part of his own dual nature, a beautiful maiden, who says to him, 'O youth, I am thine own actions.'

"And we instanced other stories and allegories equally beautiful, in which this supreme thought has been treated as poetically as it deserves. It was left for Stevenson to degrade it into a hideous tale of murder and Whitechapel mystery—a story of astonishing brutality, in which the separation of the two natures of the man's soul is effected, not by psychological development, and not by the 'awful alchemy' of the spirit-world beyond the grave, as in all the previous versions, but by the operation of a dose of some supposed new drug.

"If the whole thing is meant as a horrible joke, an imitation of De Quincey's 'Murder Considered as One of the Fine Arts,' it tells poorly for Stevenson's sense of humor. If it is meant as a serious allegory, it is an outrage upon the grand allegories of the same motive with which most literatures have been enriched. That a story so coarse should have met with the plaudits that 'Dr. Jekyll and Mr. Hyde' met with at the time of its publication—that it should now be quoted in leading articles of important papers every few days, while all the various and beautiful renderings of the motive are ignored—what does it mean? Is it a sign that the 'shrinkage of the world,' the 'solidarity of civilization,' making the record of each day's doings too big for the

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day, has worked a great change in our public writers? Is it that they not only have no time to think, but no time to read anything beyond the publications of the hour? Is it that good work is unknown to them and that bad work is forced upon them, and that in their busy ignorance they must needs accept it and turn to it for convenient illustration? That Stevenson should have been impelled to write the story shows what the 'Suicide Club' had already shown, that underneath the apparent health which gives such a charm to 'Treasure Island' and 'Kidnapped' there was that morbid strain which is often associated with physical disease."

Had it not been for Sir Walter's healthful influence upon him, Stevenson, *The Athenæum* writer thinks, might have yielded oftener to this morbid impulse that produced "Dr. Jekyll and Mr. Hyde." But his own critical judgment saved him, for none understood better than he Joubert's saying: "Fiction has no business to exist unless it is more beautiful than reality; in literature the one aim is the beautiful; once lose sight of that, and you have the mere frightful reality."

The critique concludes as follows (Stevenson's poetry is to be treated in a later article):

"But with all his undoubted talents, and with all his study of and insight into the artistic methods of the masters, has Stevenson created any characters so new and so true that they will take their places in the great portrait gallery of classic English fiction? Certainly there are one or two that that ought to live if room can be found for them. Among these we are not sure that we can place Alan Breck. He is delightful, but a delightful bit of Sir Walter's imagination. If the Master of Ballantrae does not survive, it will be partly because of hardness of touch. Except for the feeble impression that the character made upon the critics (who must, in some degree, be taken to express the general feeling), we should have prophesied a long life for Catriona. She is a perfectly delightful character, delightfully rendered."

IS THERE A REACTION AGAINST IBSENISM?

OF the writing of articles on Ibsenism there is no end. A recent essay by Björnstjerne Björnson on the writers of the hour in Norway has once more stirred up these rather turbid waters, and here is O. G. de Heidenstam, in the August *Cosmopolis*, with Björnson for text, reviewing the subject at some length. The best thing in the paper is Björnson's description of the navies of literature:

"Björnstjerne Björnson supposes the literature of each country to be represented by a fleet sallying forth from their ports to the conquest of the world of ideas, each navy carrying the ensign of a well-known name.

"Here is the fleet of Russia: A few huge vessels armed for war, tempest-battered, rolling on a troubled sea, under a sky of fire!

"Farther away, the fleet of Germany: Sails trimmed square, rigging in good order; she has passed through the tempests; she rides in calm waters.

"Next, the French fleet: brilliant in maneuver and imposing of aspect, it advances under a sky dazzling with light, all sails set, and gay with a thousand flags. An infinite variety of ships from all sides; mighty ones that have won many a victory, proud and lofty-masted; cruisers light and swift; yachts and pleasure-boats that navigate for gratification rather than conflict.

"Finally, in a whirlwind of snow, with rigging hoary with frost, and sides blanched by the billows, appears the fleet of a little country remote and unknown. We observe that the ports are down, the gunners at their stations: these people have taken to the sea, not to show off the flag, but to fight. Like their ancestors, the Vikings, they have left their poor uncultivated country to conquer new territories, to plant their banner in new lands."

But, says Heidenstam, the influence of Björnson and Ibsen, of Jonas Lie and Alexander Kielland and Arne Garborg, is far more social than literary:

"It is not a literary evolution which has occurred; it is a social revolution which has burst under the egis of literature. Already that revolution has done its work. The victory is complete. Ibsenism, Björnson's theories, are become a part of the common law. They are no longer disputed, they are living! (*vecues*). . . . 'What a howl,' says Kielland, 'when "The Doll's House" appeared! To-day all our women think as Nora thought.'"

But there are signs, we are told, of reaction already in the land of Ibsen and in Norwegian literature. The writer quotes Björnson again:

"'Individualistic literature has done its work. It has roused the sentiment of personal responsibility, it has emancipated woman, it makes for the emancipation of the workman; it has opened all round new horizons to human thought, to our social conceptions. But the task of that literature is henceforth to react against excess of the individualism it created.'"

M. Heidenstam declares that this preoccupation with reaction against the temptations of too great an individual liberty is visible in many recent Norwegian writings; but his review of recent works is not very potent evidence either one way or the other; and he concludes with the perfectly safe truisms that "Truth is not in extremes," and that "Humanity oscillates freely between two opposite poles."

A "LITERARY TRIAL" IN RUSSIA.

AN account of a unique society of Russian authors was given in THE LITERARY DIGEST some weeks ago, and one of the curious institutions created by the society was a "court of honor," composed of leading writers, to try offenders against the ethics and integrity of the profession. The conservatives who objected at the outset to this experiment as an attempt to establish a private censorship, a tyrannical "committee of safety," are now gleefully pointing to an alleged demonstration of the correctness of their position. An interesting case was lately tried by this court of honor, and both the proceedings and the verdict excited no little agitation in literary circles. From an account in the *Novoye Vremya*, we freely translate and summarize the facts of the case:

The publisher of a monthly called *The New Word* (*Novoye Slowo*), Mme. Popoff, sold her magazine to another publisher. The magazine was started in the interest of a certain literary and political "school"—the school of Russian Populists, who advocate certain economic reforms. The contributors, editors, and occasional writers of this magazine all belonged to this group, and the magazine was known as their organ. The new publisher, however, had no sooner acquired the rights of a proprietor than he announced a change of policy. He converted the magazine into an organ of another literary school, the school of Russian disciples of Karl Marx. New editors and contributors had to be engaged, and the old ones were retired as a matter of course. These retired contributors instituted proceedings before the court of honor of the authors' association (to which all the parties belonged), complaining against Mme. Popoff's breach of literary ethics. They claimed that she had no right to sell her magazine to another school, that the principles of the organ having become fixed in the minds of the readers and the educated public, it was an act of bad faith to permit a change of front.

Mme. Popoff was represented by able counsel, and her defense was of a twofold nature. She claimed that when she sold the magazine she was not aware that the new publisher was a Marxite and not a member of the same group to which she belonged. When she discovered this fact the transaction had been closed and the matter could not be undone. In the second place, she showed that she had sustained heavy losses in publishing the magazine, and that the only alternative to selling it was suspension at a great sacrifice of her interests.

The verdict of the court of honor was: Mme. Popoff is declared guilty of selling her magazine to a school professing different ideas, but her ignorance of the new publisher's doctrines must be

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regarded as an extenuating circumstance. There was a moral offense, but no unworthy intention.

Commenting on this verdict, the *Novoye Vremya* says:

"Here we have a triumph of the pernicious principle of sectarianism and 'tendency.' The court of honor failed to perceive that it had violated a higher and more important principle than fidelity to an 'ism,' the principle of freedom of utterance and expression. As the authoritative representatives of Russian authorship in general, the judges should have impartially considered the rights and interests of all schools, instead of those of one particular school. They ought to wish the fullest freedom of expression for all honest opinions, and to have pronounced in favor of equal opportunities for all. So long as a publisher has property rights to transfer, he or she ought to be able to sell the magazine to any group. As a means of propaganda, as an organ of ideas, a periodical ought to be free to pass from hand to hand. Must a publisher continue to sink capital in an unprofitable venture, and be deprived of the right of transferring it to some one who, by changing the policy, hopes to succeed?"

However, this is a conservative opinion. The liberals are pleased with the verdict and regard it as morally sound and vindicatory of the highest interests of journalism.

HANDEL'S DECLINE IN FAVOR.

EVERY three years a Handel festival is held in the Crystal Palace, London. Since 1883, when the attendance reached the number of 87,784, the audiences have been declining, and this year they were the smallest on record. This may have been due in part to the extra expenses and attractions incident to the Jubilee; but there is no doubt, Mr. H. Heathcote Statham thinks, that the festival is ceasing to be the fashion in London. He finds it difficult to reconcile himself to this fact, and expresses himself, in part, as follows (*Fortnightly Review*, August):

"There appears to be a growing feeling in the musical world of London—a feeling fostered and perhaps exaggerated by some of the new school of musical critics—that the Handel festival requires an apology. Some persons seem inclined, indeed, to go further than that, and to regard Handel himself as requiring an apology. In other words, we are taking revenge on ourselves for a long period of unreasoning insularity in musical taste by an almost unequally unreasoning sacrifice of our old idols; having discovered that we have been too exclusively English in our standards of musical judgment, we must now set the matter right by being too exclusively German. The reputation of Handel is rather a specially English one; he is less familiarly known and less esteemed in Germany (among the general musical public, at least), and in the present temper of the London musical amateur that is enough to establish him as an inferior composer. Moreover, he is not Bach, a consideration which is naturally (at present) fatal to his position. It is edifying to see how some chit of a girl, on the strength of having been at a finishing school in Germany, will attend a Handel festival in a spirit of condescension, to humor some of her friends whose musical opinions were not 'made in Germany,' and listen with indulgence to the oratorio in regard to which Beethoven said, speaking of its composer, 'I would uncover my head and kneel down on his tomb.' Absurd as this attitude is, it is having its practical effect on the triennial Handel festival."

In reference to this saying of Beethoven's, the writer appends in a footnote the following statements:

"The reference to Beethoven's opinion of Handel's greatness seems always to be very embarrassing and annoying to those who try to run down Handel, and they generally answer it with skepticism or (as I once heard it met) with the remark that 'Beethoven was very careless as to what he said.' But his opinion of Handel is on record, to much the same effect, on three different occasions, in accounts the authenticity of which has never been questioned, so far as I know. It is significant that in Sir G. Grove's very long and full article on Beethoven in 'The Dictionary of Music' not the slightest mention is made of these interesting and important expressions in regard to Handel, tho Beethoven's well-known remark on Schubert is duly noticed. The expression quoted above is recorded as having been made with special reference to 'The Messiah.'"

Mr. Statham proceeds to comment on the arrangements for the recent festival, the building, the stage, the chorus, the band, etc., at some length, returning at length to Handel's powers as a musician, which, he thinks, can not be appreciated except by those who recognize that Handel was something more than a mere musician, being, in addition, "a poet with a keen perception of the pathos and the humor of life, and using his art mainly for the expression of feeling, not for the sake of its own structural interest merely." The writer then comes to the subject of Handel's borrowings, quoting especially the following from a notice in the London *Times* of one of the performances of the festival. Said *The Times*:

"The closing performance of 'Israel in Egypt,' given yesterday, was exceedingly fine, and it is beyond dispute that this magnificent work, *whatever doubts may be entertained as to its authorship*, suits the conditions of the Crystal Palace festival better than any other composition. There were very few blemishes in the performance. Kerl's fugue, adapted as 'Egypt was glad,' was sung with remarkable clearness and accuracy, and Stradella's delicious 'But as for His people' made its usual effect. The glorious double chorus, 'The people shall hear,' which has the additional *but unimportant* merit of being quite genuine, was, as usual, most impressive."

Commenting somewhat indignantly on this, Mr. Statham goes on to assert that while Handel did borrow, the real value of his oratorio is due almost entirely to his own genuine compositions, even as the strength of Shakespeare's dramas is due not to the personages borrowed from "Decameron" and "Cent Nouvelles," but to the dramatist's own creative power. The amount that Handel has appropriated has been greatly exaggerated both as to its amount and its value. As to the ethics of his proceeding Mr. Statham says this:

"As to the morality of Handel's action in transposing whole movements by other composers into a work of his own, I suggested what seems the true explanation in the pages of this review a good many years ago, viz., that the notions as to property in musical ideas were not the same as in the present day, and that Handel did not regard the compositions which he transferred as of much importance in themselves—they did to fill up a gap, and were put to a better use in doing so than in being left unemployed and forgotten. It seems a high-handed proceeding from our point of view, but it was that rather than a dishonest one. All we know of Handel shows him to have been an essentially upright man. He knew that he could compose better music himself than any that he borrowed, and had he been asked the question he would probably at once have said that such and such movements were not his own; but people did not go into such questions in those days. Mr. A. J. Balfour subsequently gave substantially the same defense in his article on Handel originally published in *The Edinburgh Review*. After all, there is a very similar confusion of literary property in some of Shakespeare's plays; he inserted lyrics which were not his own, without any indication of their source, and I believe Shakespeare students will tell us that some of the plays which have always gone under the name of Shakespeare contain a great deal which is not his, while on the other hand passages in some of Beaumont and Fletcher's plays are credited to Shakespeare. I admit that I wish Handel had not done it (partly because 'Israel' would have been a still greater work if he had written it all himself); but the proceeding must not be judged from our present standpoint. As to the pretense that our estimate of his genius is to be affected by this consideration, that is absurd. The works from which he borrowed have actually risen into fame from the mere fact that he made use of them."

STEPHEN CRANE is writing a series of articles for the London *Saturday Review*. His first article is on "London Impressions" and describes his entrance into London, the scenes at the railroad-station, and his drive in a cab to the hotel. Speaking of his baggage, and the necessity of hunting it up, he says: "I would laver had my pockets filled with bread and cheese, and had no baggage at all." Wonder what *The Saturday Review* readers will make of that word "laver"?

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SEMANTICS—A NEW SCIENCE OF LANGUAGE.

THIS new science is explained by Michel Bréal, in the *Revue des Deux Mondes* (Paris, June 15). Its necessity, he tells us, arises from the fact that in all the language-sciences, as at present taught, the influence of human will or intelligence has been almost eliminated, and the word has been treated as a living thing, growing, changing, and dying of itself. M. Bréal's new science emphasizes the human side of the subject and studies the signification of words rather than their forms; hence the name he has given to it, which, he explains in a footnote, means "the science of significations, from the [Greek] verb *sēmaino*, to signify, in opposition to 'phonetics,' the science of sounds." M. Bréal's article forms part of a forthcoming book on the subject. We translate from it a few paragraphs, which will give some idea of the author's views. He says at the outset:

"For him who knows how to question it, language is full of lessons, since for centuries humanity has made it a storehouse of the acquisitions of its material and moral life; but it must be approached on the side where it speaks to the intellect. If we confine ourselves to the changes of vowels and consonants, we reduce this study to the proportions of a secondary branch of acoustics and physiology; if we are content to enumerate the losses undergone by the grammatical mechanism, we get the impression of a structure that is tumbling in ruins; if we take refuge in vague theories about the origin of language, we but add, without great profit, a chapter to the history of systems. There is something else to do, it seems to me. To extract from linguistics that which may serve as food for reflection and—I am not afraid to add—as a rule of guidance for our own language, since each of us does his part in the evolution of the human word; this it is that is worthy of being done, and this is what I would try to do. . . .

"The abuse of abstractions, the abuse of metaphors, this has been, this is still, the peril of our studies. We have seen languages treated as if they were living beings; we have been told that words are born, that they struggle together, that they propagate, and die. There is nothing inconvenient in this way of speaking, if no one takes it literally. But since there are people who do, we must never cease to protest against a terminology that, among other objectionable features, has the fault of preventing us from seeking for true causes."

M. Bréal tells us that this view of the subject is the fruit of years of study. He says:

"It is certain that I see more clearly to-day regarding the development of language than I did thirty years ago. Progress, for me, has consisted in disregarding the secondary causes and applying myself directly to the sole true cause, which is man's intellect and will."

To talk of will as a factor in language-development, M. Bréal adds, may seem like heresy; but he explains that he means not the conscious, reflective will of the individual, but "the pure instinctive phenomenon," as shown throughout great numbers of persons. He says:

"We must resolutely shut our eyes to the evidence, if we do not see that will, obscure but persevering, has presided over language-changes.

"How may this will be represented?

"I believe that it has consisted of thousands, of millions, of tens of millions of trials, usually failures, sometimes followed by a modicum of success, by a half-success, and thus guided, thus corrected, thus perfected, coming to definite progress in a certain direction. The aim, in language, is to make oneself understood. The child, for months, exercises his tongue in pronouncing vowels and consonants; how many failures there are before he succeeds in saying a syllable plainly! Grammatical innovations are of the same sort, with this difference, that a whole people collaborates in producing them. How many maladroit, incorrect, obscure constructions are made before finding the one that shall express the idea, not adequately (that can not be done), but at least sufficiently to answer the requirements of thought! In this long work there is no part that does not depend on the human will."

As an example of M. Bréal's methods we give first some of his remarks on the influence of those who use words on the different senses that they assume. He reminds us that he does not here refer to conscious distinctions made by scientists in their studies for their own purposes, but to "distinctions made without premeditation, under the pressure of circumstances, by sudden inspiration and in presence of a real need, by those that have to do with the things themselves." He gives the following as an instance:

"Whenever two languages, or two dialects, are found together, a work of classification begins, consisting in giving relative rank to synonymous expressions. According as an idiom is considered as superior or inferior, we see its terms rise or fall in dignity. The question of linguistics is at bottom a social or national question."

As an illustration, the familiar division of English terms into Saxon and Norman will naturally occur to the reader, words used by the conquered race being derived from the former tongue, those used by the conquerors from the latter. M. Bréal gives us many other examples, taken from French, Latin, Greek, and German. We leave this part of the subject to take up another still more striking instance of the personal or subjective element in language. Says M. Bréal:

"If it is true, as has sometimes been asserted, that language is a drama wherein words figure as actors and where grammatical action corresponds to the movements of persons on the stage, we must at least correct this comparison by a special circumstance; the impresario frequently interferes in the action to interject his own reflections and his personal feelings. . . . This intervention I propose to call the 'subjective side' of language.

"This subjective side is represented: (1) by words or parts of phrases; (2) by grammatical forms; (3) by the general plan of our languages."

As an example of the first class the author cites expressions like "doubtless," "perhaps," "probably," thrown into a sentence as the reflections or criticisms of the narrator. To the second class belong the moods of the verb, which often, as the Greek grammarians expressed it, serve to mark the dispositions of the mind.

In closing, M. Bréal considers the relative intelligence of nations as reflected in their languages. He says:

"Is any one European tongue more favorable than another to intellectual progress? In the main we may answer 'no.' They all, or almost all, have the same origin and are built on the same plan. . . . They are capable of expressing the same things, altho within the limits of their relationship it may be possible to observe special aptitudes. But if we wish to feel the assistance that language gives to the mind and the particular bent that it imposes on it, we must compare with our own some idiom of Central Africa or some native dialect of America. In Brazilian, the word *tuba* means: (1) 'his father'; (2) 'he has a father'; (3) 'he is a father.' In reality *tuba* means 'he father.' This is the speech of a child. In Chinese, this phrase, *sin hi thien*, may be translated: (1) 'the saint aspires to heaven'; (2) 'he is a saint to aspire to heaven'; (3) 'that man is a saint who aspires to heaven.' The Chinese words mean simply: 'saint aspire heaven.' The service that our languages render to us is that of imposing a form that forces us to be precise."—*Translated for* THE LITERARY DIGEST.

ALEXANDRE DUMAS, the younger, had a poor idea of the stage as a profession for women. *Le Figaro* has recently published a letter written by him in June, 1892, to a lady who wanted his help for a stage-struck society girl:

"MADAME: Whenever a girl who springs from the lowest classes of society shall come to me to ask for my assistance to secure her admission to the stage, if she is pretty and gifted, I will give her the aid she asks for; but I shall always refuse my assistance to any young girl who declares that she is of good family, respectable, and of independent fortune, as I believe that for a girl brought up under such conditions, anything, even death, is better than that abominable existence."

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SCIENCE.

SCIENCE AND MORALITY.

THIS title ("Science et Morale") is given to his latest work by M. Berthelot, the eminent French chemist and statesman. As in another work of his, "Science and Philosophy," he exalts the former at the expense of the latter, so in the present book he maintains that what is solid or valuable in morality rests upon foundations laid by science. This position of the French scientist is criticized by a reviewer in *The Athenæum* (London), who speaks of it as follows:

"It is a curious contention, but not more curious than the argument which is used to support it. From M. Berthelot's remarks it might be supposed that religion and morality had never of themselves conferred any benefit on the human race, or served any useful purpose but that of recording and enforcing the lessons of science; and that science, on the other hand, had never been guilty of arbitrary and quite erroneous hypotheses, retarding the advance of knowledge and causing great mischief, and had no aim but to promote virtue and contribute to the equality and solidarity of mankind. Morality with him is a bundle of instincts noted and approved by science. All knowledge, M. Berthelot says, is acquired by one method only—the observation of facts. The modern man finds himself endowed with a conscience, embracing the ideas of good and evil, and that ineffaceable sentiment of duty which Kant has described as a categorical imperative. These facts of conscience may be traced to their origin in animals lower than man. Psychology, anthropology, and zoology are the special sciences which demonstrate, *inter alia*, that morality is a constraining force in no way peculiar to humanity. Parental love, solidarity, the devotion of the individual to society, are all features of morality which exist in the same sense in the lower animals as they exist in man, tho in a less conspicuous degree. They are inherent in the cerebral and physiological constitution of man, which is similar to that of the lower animals. It is the work of science, urges M. Berthelot, to discover these facts; and it is the business of morality to recognize that science discovers them."

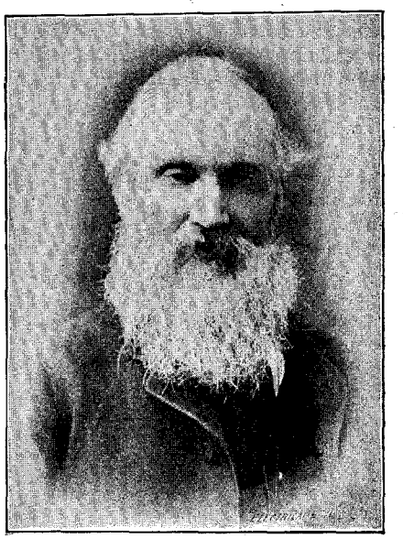
The reviewer's comment on all this is that it is a very crude and incorrect statement of the relations between morality and science, betraying ignorance of the problems of modern psychology and not attempting to account for the moral ideal. He says:

"Even if it were true that all the virtues are ultimately the outcome of the social instincts of certain of the lower animals, M. Berthelot would find it difficult to discover a sanction for morality in that fact, nor would there be much justification for his statement that in all things it is by a knowledge of origins that we arrive at a better understanding of late developments. The knowledge that an oak grows from an acorn does not help us to fathom the secret of vegetable life; nor if a man were to establish beyond question that his dog possessed rudimentary ideas of obligation similar to his own would the proof afford him any insight into the mystery of duty. Further, M. Berthelot, in trying to exclude the word 'mystery' from the language of intelligent men, speaks as if there were no mysteries in science. Where, he says, we have succeeded in understanding phenomena, we have established that they are always the product of a determinate relation between effect and cause—as if this relation were not in itself a standing mystery. Then, again, he complains that men are impelled by some spontaneous tendency of their nature to objectify the products of their thought, and create forces and symbols to which they assign an absolute or divine character, forgetting, apparently, that science, too, is often guilty of the same or a similar procedure. Finally, he speaks as if it were due to some scientific doctrine or discovery that the sentiment of the solidarity of the human race had emerged into consciousness. If it be true that that sentiment is a fundamental instinct, it is an instinct that has been developed and conspicuously enforced by religious rather than by scientific teachers, and notably by Christ.

"When M. Berthelot goes so far as to say that he looks to science to bring about human equality and fraternity, it is obvious that he holds himself justified in dismissing the relations between science and morality in his first chapter, and in proceeding forthwith to treat of science alone. His discourses on science as the chief agent in the emancipation of the mind from ignorance and superstition are interesting expositions of his point of view."

AN EMINENT VISITING SCIENTIST.

LORD KELVIN, better known as Sir William Thomson, for he was sixty-eight years old and had many years of scientific eminence behind him when he was raised to the English peerage in 1892, arrived in New York recently, on his way to the meeting of the British Association in Toronto. He was met, of course, by a number of reporters, and said the usual polite things in the resulting interviews. More interesting than these is the opinion of the great English scientist expressed by Nikola Tesla, as reported by James Creelman for the New York *Journal*. Said Mr. Tesla:



LORD KELVIN.
By courtesy of *The Electrical Review*.

"One of the reasons why I do not like to speak of Lord Kelvin is that I can not find words to express my admiration for the genius of this remarkable man, and my gratitude for what he has done for humanity at large, and for those who, like myself, are following some of the paths he has opened. He occupies a unique position in the scientific world, not only by reason of his achievements, but also by the fact that he has been active and productive during a period seldom allotted to workers in scientific fields. Usually the efforts of the mind prematurely consume the man. But in a few cases, occurring now and then in a century, an exceptionally gifted and vigorous personality appears and leaves an impression which lasts for ages. Lord Kelvin is such a man. But not only is this true of him, but he has also, what few great scientific men have had, a lovable nature, which years have only broadened and intensified.

"His mathematical essays on electricity, magnetism, and heat almost stand alone, veritable monuments. The practical public can better appreciate a part of what he has done when I say that for the past fifty years we have been depending on instruments invented by him for the measurement of a great many quantities, and it is impossible to estimate the benefits to science which have come from his instruments, which even now are used in every scientific laboratory in the world. He has given us the perfected mariner's compass, and just imagine what this has done for navigation and commerce; and in ocean telegraphy he has given us the delicate instruments which are now used for recording messages under all the seas.

"If he were a young man, we might express admiration for his achievement, but his age has almost given sanctity to the eminence of his position."

This is Lord Kelvin's second visit to America, as he was here in 1884, at the Montreal meeting of the British Association. He read a paper at the recent Toronto meeting.

"WE recorded last spring," says *Science*, "the sale of a great auk's egg for £294. Tho the subject has, perhaps, no greater scientific interest than that of the sale of a rare postage-stamp, it may be noticed that another of the eggs, slightly cracked, has been sold in London for £168. The purchaser, Mr. Middlebrook, has now three specimens in his collection."

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ACTION OF X RAYS ON THE BODY.

IN alluding to the physiological action of the Roentgen rays, concerning which evidence multiplies rapidly, *The Hospital* says:

"It is becoming increasingly evident that the Roentgen rays in traversing the tissues do something more than pass idly through. In our present ignorance as to the exact nature of this form of 'radiation,' we must refrain from any speculation as to what happens to the 'rays' in their course; but it seems clear that in their passage they do exercise a selective and sometimes a more or less destructive influence on certain tissues."

After quoting several cases of injury to the deeper tissues or the bones, by use of the rays, the writer goes on to say:

"Whether such action can be utilized as a therapeutic agent is a deeply interesting question. Several experiments have been made with the object of ascertaining whether the rays could be made to influence tuberculosis, but the recent reports to the Académie de Médecine in Paris are not such as to give much encouragement to the idea.

"The matter, however, is full of interest in other directions besides crude attempts to kill bacilli. The relation of the 'X' or other analogous 'rays' to sunlight is a matter of extreme importance. It has, perhaps, been too hastily assumed that clothed mankind is indifferent to sunlight, and that where he has seemed to benefit by a 'sun-bath' the benefit has been the result of the bactericidal action of the actinic rays, or the production of ozone or some other more or less hypothetical attribute of sunshine. It must be remembered that we only know of the 'X' rays because their chemical action on certain substances and their fluorescent effect on others have been discovered. We have, however, but little reason to believe that the 'X' rays are one and indivisible; and, in fact, the difficulty of inducing the same tube to give always the same results, points strongly to the fact that they are many and various, and that little as we know about the 'X' rays, there is a whole alphabet of other so-called rays about which we know absolutely nothing.

"Who is to say, then, that along with the manifest forms of energy, heat, light, and actinism which we know to beat upon this earth in the form of sunshine, other forms of energy do not exist of whose presence we so far see no sign; perhaps riding along with the undulations which we know of, perhaps only developed at the moment of impact, when the undulations become manifest by their influence on material substances, but in either case possessing powers of penetration and activity analogous with those 'rays' or 'radiations' which, for want of more complete knowledge, we still designate by the symbol 'X.' These are matters in regard to which ignorance at present prevails. *Quien sabe!* Some time perhaps we shall understand why plums ripen through to the middle, and why the sunshine does us good."

A PLEA FOR PURE AIR IN PUBLIC BUILDINGS.

COMPLAINT is made editorially by *The Medical Record*, of recent date, that our boards of health, while devoting their attention to all sorts of petty sanitary details, are neglecting to deal with a fertile source of discomfort and disease—namely, the lack of proper ventilation in places where crowds of people assemble. It suggests to the health board of New York city that it is especially faulty in this respect. Say the editors, speaking of the body to which we have just referred:

"For one thing it may well turn its attention to the ventilation and cleanliness of places of public assemblage. Probably no night in the year passes without in this city a dozen to a hundred halls, theaters, or other places of public meeting being filled with throngs of people who pant and swelter in a stifling air, and pray that it may dawn upon the managers or attendants to open a ventilator or a window. But their prayer is in vain, for what do managers know of the necessity for air or care for the health of the public? Besides, in cold weather does not a close room with many people save fuel? In warm weather, in the absence of compulsory ventilation of public buildings, what is everybody's concern is always left undone. Who is there who has not found himself placed in some *cul-de-sac* of a theater where air had neither entrance nor exit, and where the exhalations of the multitude lingered about his olfactories with the persistence of time, and the flickering heart seemed to welcome the pale mask of eternity? It was thus years ago, and it is no better to-day.

"But while this is going on and constitutions are being undermined, crowds being compelled because of criminal carelessness to inhale over and over an atmosphere surcharged with carbonic-acid gas and the effluvia of their own bodies, the board of health hopes to check tuberculosis by issuing edicts prohibiting expectoration and writing down as suspects one tenth or more of the population. For equal result on the public health and comfort, the board could probably put in force no regulation with so little outlay of money and labor as one compelling the best use of present ventilating facilities in halls and theaters, and prohibiting the erection in the future of any building for public assemblage without ample facilities for ventilation, even of every gallery and box, and that, too, without creating dangerous air currents. One or more inspectors should make visits often enough to insure observance of the regulations. These should be printed and posted throughout the buildings, with information where to enter complaint. The condition of the atmosphere should be indicated as far as possible by instruments of precision, such as the thermometer.

"When the board of health has carried out this much needed and perfectly feasible reform, there are others that will suggest themselves, but until then the opinion is likely to prevail that it is wasting its resources if not exceeding its authority in trying to enforce compulsory reporting of cases of tuberculosis."

CRYING AS A SAFETY-VALVE.

THE popular idea that "a good cry" gives at times salutary relief has a good scientific foundation, we are told by *The Hospital*. The writer of a brief note on the subject in that journal (August 7) says:

"Crying is so commonly associated with distress that man's natural instinct is to put a stop to it as soon as possible. We should not forget, however, that it has its uses. Dr. Harry Campbell has recently shown how complex are the phenomena involved in 'a good cry.' This does not consist merely in the shedding of tears, but includes so general and widespread an action of the muscles that the whole body may be convulsed. In children also a great change takes place during crying in the manner in which the respiration is carried on. Expirations are prolonged sometimes for as much as half a minute, and are interrupted by short inspirations. During expiration the glottis is contracted so that the intrapulmonary pressure rises considerably, and there can be but little doubt that it is the equal distribution of this increased air pressure throughout the whole of the chest, leading to the dilatation of portions of the lung that have become more or less collapsed, that is the explanation of the great benefit which often results from crying in cases of infantile bronchitis and of the large discharge of bronchial mucus which so often follows. Children may become very blue during the paroxysm, but the deep respirations which succeed quickly restore the circulation to a better condition than before in consequence of the larger lung space rendered available. In women the beneficial effect of a good cry is proverbial. In them also this is partly due to the increased depth of respiration and the improvement in the often languid circulation thereby induced, but to a large extent it is the result of the muscular exercise involved, by which the general vascular tension, and especially the blood pressure in the brain, are much reduced. The profuse flow of tears no doubt also acts strongly on the cerebral circulation in still further reducing tension. The sobbing movements, again, have a good influence upon the venous circulation in the abdominal and pelvic viscera, while the exhaustion produced tends to produce sleep, and thus to give the nervous system its best chance of recuperation. We should not, then, too hastily intervene to stop a woman from having out her cry. If we can remove her trouble by all means let us do so; but if the trouble is to remain let her cry herself to sleep. This is far better than soothing drafts."

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CAN WIRELESS TELEGRAPHY SUCCEED COMMERCIALLY?

THE system of wireless telegraphy invented by Signor Marconi, which has already been described in these columns, is about to be exploited commercially, a company having been formed in London for that purpose. According to *The Electrical World*, however, its prospects for practical success do not seem bright. Says that journal:

"It was very obvious from the steady flow of puff paragraphs which have been appearing in daily papers . . . that he [Signor Marconi] had astute business backers who were determined to run his apparatus and himself for all they are worth. It was, therefore, not surprising to find that last week a company called the Wireless Telegraph and Signal Company, with a capital of £100,000 in £1 shares, was registered at Somerset House, the object of the company being 'to acquire from Signor Guglielmo Marconi certain letters-patent.' Now that Signor Marconi has descended into the commercial arena it may be just as well that the exact commercial value of his apparatus should be put on record. First of all, there can be no suggestion that he owns a master patent, seeing that the general principles underlying his devices are perfectly well known to all electricians. His radiator, he admits himself, is simply a Righi radiator, while his receiver is an obvious tho effective variant on the well-known Branly-Lodge coherer. It would seem, therefore, that the only patent which Signor Marconi can take out must be in connection with the use of silver electrodes, a particular mixture and a particular vacuum. Possibly also he may be able to cover the use of an inductive shunt in connection with his tube. Of course, if this particular contrivance is found to be far and away superior to all other devices of the kind this narrow patent may prove commercially valuable, but it still remains to inquire what general industrial utility the Marconi device possesses. In its present embryonic stage of development its sphere of usefulness would seem to be an exceedingly limited one, viz., communication with outlying lighthouses and light-vessels and with fleets. Of course the Marconi device may develop into something having a much greater range and a much greater reliability than is at present the case, but, meanwhile, sober investors would do well to hold off, tho no doubt if they care to become speculators their investments may become exceedingly valuable."

MEDICINE FOR THE MIND.

WE have heard a great deal of mental treatment of physical conditions, and now, as a kind of reaction, comes a proposal to treat mental conditions with physic. This is by no means new; readers of Bulwer's "My Novel" will remember the physician who systematically dosed himself for grief, anger, despair, etc., but the idea that such emotions are to be treated by means of medicine has certainly fallen into disuse. Now, however, just as one school of psychologists is asserting that emotion is little more than a combination of certain bodily symptoms, comes a Frenchman, M. de Fleury, with a book entitled "L'Introduction à la Médecine de l'Esprit" [Introduction to Medical Treatment of the Mind] (Paris, 1897). The contents of this work may be judged by a brief review which we quote from *The Lancet* (London, August 7):

"*Lady Macbeth's* medical attendant was obliged to confess his inability to minister to a mind diseased, but according to the modern school of psychoneurologists the cleansing of psychically affected brains is by no means beyond the range of medical achievement. In a work which has just been published M. de Fleury combats with great seriousness the old-fashioned hypothesis that bodily ills alone are the province of the practitioner. The disorders of the psychic half of the human economy are every whit as numerous and important, if not more so, than those affecting the somatic half, and every one reflecting on the havoc they occasion must acknowledge that systematic efforts should be made to render them amenable to treatment. Laziness, grief, and anger are among the mental affections discussed by the writer, not only from a curative, but also from a prophylactic, point of view, but his remarks should be perused in the original. As might perhaps be expected, an entire chapter is devoted to the tender passion under the heading, 'La Médecine des Passions.' 'Love,' says M. de Fleury, 'is a physiological phenomenon which enters the domain of pathology the moment it assumes the sentimental form. Do we not habitually say, "So-and-so is madly in love"? This passion, which is beyond the control of sense, in face of which reason loses her rights and her powers, is incontestably a human malady.' The symptoms of *l'amour-maladie*, we are further told, bear a wonderful resemblance to those of alcoholism and morphinomania. Every one who inquires into the facts for himself will be struck with the absolute identity of the pathological processes in each case. The point of departure is different, but the results are precisely similar, and the same treatment—namely, separation—cures both. M. de Fleury's theories are ingenious, but it can not as yet be said that he has discovered the sweet oblivious antidote which Shakespeare's Thane asked for; nor, for the matter of that, a panacea of any kind for thick-coming fancies."

SAVING A TOWN FROM SAND.

A CAPE COD sand-storm must rival the famous storms of the Sahara desert, if we may believe George Ethelbert Walsh, who writes on the subject in *The Scientific American*. He says:

"A sand-storm on Cape Cod, back of Provincetown, is something more to be dreaded than a Western blizzard. When the wind blows in a gale from the northeast the soft, light sand drifts in immense clouds, completely obscuring all objects around farther than ten feet away. It is worse than snow in many respects. It not only covers up the road or trail in a short time, but it changes the general features of the landscape permanently. People get lost in the sand-storms, and often, when the storm subsides, the landscape is so altered that they are bewildered and puzzled in trying to locate their homes. The sand may not be as freezing cold as the snow, but it is far more injurious. It cuts and grinds the face as it strikes it, and performs about the same operation as a sandblast. Men who have been lost out in the furious sand-storms, and members of the life-saving patrol, have returned home at night with their faces lacerated and discolored so that they resembled raw beef. Even the glass windows of the houses are so ground by the flying sand that they have to be replaced often by new ones. After one heavy storm it is almost impossible to see through the glass. People now shut the blinds of the houses facing the wind during sand-storms in order to save the glass. No man can face the sand-clouds and endure the pain for long."

But the more lasting results of such a storm are even worse than the temporary ones, for the shifting sands, piled up in dunes or drifts, bury vegetation, and even threaten towns with destruction; no idle threat, for in parts of Europe roofs and towers just seen above the sand show where once stood populous villages, long buried by the same agency. Tho there is no imminent danger of such wholesale burial on Cape Cod, Mr. Walsh tells us, the state authorities regard the situation as one that requires their aid. To quote again:

"As the prevailing sea winds are from the northeast on the cape, the sand dunes are drifting steadily and persistently toward Provincetown. The reclaimed belt of woods is thus in imminent danger of destruction and burial. . . .

"There is probably no immediate possibility of Provincetown being overcome by the sand; but if the encroachment of the belt of sand upon the wooded section next the harbor and town should be allowed to continue undisturbed for the next half-century, the place would be depopulated. It is not the first time that the inhabitants of Provincetown have been compelled to exert themselves to stop the encroachment of sea and sand. Many years ago it was made compulsory by law for the citizens of Cape Cod to turn out every spring and plant marram grass to shut out the sea, and Provincetown owes its existence to-day to wise laws which empowered a 'beach-grass committee' to enter any man's

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enclosed garden or field and plant marram grass, if the sand was uncovered or movable.

"The purpose of the harbor and land commissioners now is to make the work of laying the sands permanent and endurable. Most of the land troubled by the drifting sand-storms is owned by the State, and it is only just that the State should perform the work for which Provincetown has so long been held responsible. The tract of land comprises between 3,000 and 4,000 acres on the extreme northerly point of the cape, and it was purchased by the colony of New Plymouth from the Indians in 1692. The land faces the Atlantic Ocean on one side, and stretches back to a belt of woods, which the early inhabitants of Provincetown planted to protect their town and harbor from the sand-storms. Recently, however, the sand-belt has been steadily encroaching upon the wooded tract, and it is to prevent the destruction of work already accomplished that the commissioners have set out to reclaim the sandy beach from the sea and wind."

Since 1894, appropriations aggregating $10,000 have been spent by the commissioners in experiments on the sand-restraining qualities of various plants and trees, and about fifty acres of sand have been reclaimed by being covered with beach-grass and vegetation. Mr. Walsh says, in conclusion:

"If the enterprise proves successful—and nobody doubts in the least that it will—some 3,000 acres of worthless sand will be converted into excellent building sites. The popularity of Cape Cod for a summer resort is growing and extending every year, and it has been nothing but the sand-storms and instability of the land that has kept this region from being built up with summer cottages and settlements. If the commissioners succeed in establishing fine woods all along the coast, the value of the land for building purposes will be doubly enhanced."

The American Association Meeting.—The Detroit meeting of the American Association for the Advancement of Science, altho a small one, owing to the proximity of the meeting of the British Association at Toronto, was unusually successful. It was decided that the jubilee meeting of the association, which takes place next year, should be held in Boston. The following officers were chosen for 1898: *President*—F. W. Putnam, Cambridge, Mass. *Permanent Secretary*—L. O. Howard, Washington, D. C. *General Secretary*—D. S. Kellicott, Columbus, Ohio. *Council Secretary*—F. Bedell, Ithaca, N. Y. *Treasurer*—R. S. Woodward, New York.

Science says of the meeting: "As has been said, this was an unusually good meeting. The scientific papers were above the average, and the sections were well attended by citizens of Detroit as well as by members. A number of the distinguished foreign guests gave papers and took part in the discussions.

"During the association week meetings were held by the American Chemistry Society, the Society for the Promotion of Agricultural Science, the Society of Economic Entomologists, and the Michigan Academy of Sciences. Some of these meetings were held jointly with sections of the American Association. It is believed that by offering proper courtesies to the affiliated societies more of these joint meetings can be held, to the great advantage of the association and of the societies themselves."

Bread in European Countries.—"American millers and bakers," says *The Milling World* (Buffalo, July) "read with surprise the 'blends' that are considered necessary to make bread in England. Those who have eaten bread of all grades in all parts of Great Britain are surprised at its general badness. Recently returned travelers assert that in London is to be had 'the only really good bread to be found in England,' and they say that it is bread not made by British bakers nor made of British-milled flour. The French and Hollandish bakers in London are said to turn out the most palatable and digestible bread, and a baker recently over writes that the foreign bakers in London control top prices and do not blend much. The Britons appear to like a rather rank, acid, fusty flavor in bread, and they secure it by mixing all sorts and grades of flour. In Germany and some parts of Austria-Hungary the preference is for darkish, sourish, heavy bread, in most cases all rye, in some cases rye and wheat mixed, and in only a few cases straight and fine pure-wheat bread. Most of the Danes and Hollanders and some of the Belgians prefer pure wheat bread. In Russia rye bread is the chief kind eaten. In the warmer European countries the flours are mainly consumed in the unfermented forms, polenta, macaroni, vermicelli, spaghetti, and other kinds of plain dough, and only in the larger towns and cities is it possible to find really good bread. Village and rural bread throughout the larger part of Europe is a hygienic horror. Pedestrians and bicyclists, who have spent months in Germany among the rurals, denounce the bread as generally unpleasant and indigestible to those not accustomed to it."

SCIENCE BREVITIES.

IN France the sex of silkworms is now determined, while they are yet in the cocoon, by means of the Roentgen rays. This determination, which is necessary in the separation of the sexes preparatory to breeding, has hitherto been carried on rather uncertainly, usually by weight, the female cocoons being generally slightly the heavier.

THE editor of *The Scientific American* is not altogether enthusiastic over the proposed country railroads for farm wagons. He says, at the close of a few paragraphs of editorial comment on the subject: "As regards the value of such a road, there may be some districts where its construction and maintenance would be more economical than that of a first-class macadam, but we doubt whether it would prove to be so in cases where the materials of macadam construction are within easy reach. As regards the increased hauling capacity of the steel-tracked road, there is no doubt that it would be greatly increased, tho scarcely, we imagine, to the extent —five hundred per cent.—claimed by the advocates of the system."

A CASE of blindness from crowding of the teeth is reported by Dr. J. E. Gemmel, in *The Dental Record*. "A boy, age eleven, complained that he wakened one morning to find he was blind. Previously, and on going to bed the night before, there was nothing wrong with his eyes. The pupils were dilated, fixed, not influenced by light; could not tell light from darkness. The suddenness of the attack pointed to functional disturbance. Several causes were looked for, but examination of the mouth showed crowding and wedging of the teeth together. Two permanent and four temporary molar teeth were extracted. The same night he could distinguish light from dark, and next day could make out objects, and in a few days sight 'was restored.' He had no other treatment."

IRON FELT.—"Berlin and Leipsic are boasting about a new invention, to be known as iron felt," according to a report of the United States Consul at Chemnitz, as abstracted in *The Industrial World*. "It is made of the very best woolen materials, impregnated with the inventor's patented preparation, which gives it 2,220 pounds' power of resistance to every square centimeter [0.3937 inch]. The article is most useful for railroads of all kinds. Placed between rails and sleepers, it deadens sounds and prevents shocks. The first experiments with the new material were made by the Berlin city street-railway, over which three hundred and sixty trains pass daily. The results surpassed the company's most sanguine expectation. Not only was the noise brought down to a minimum, but the wear and tear was materially diminished. It is to be tried on the new roads in Leipsic. Old buildings, and particularly buildings of stone and iron, suffer most from the shocks and noise of passing trains. Such an insulating material seems to be specially adapted for elevated roads."

THE London *Lancet*, as quoted by *The Scientific American*, calls attention to the serious injuries which sometimes result from a trifling scratch or puncture made with the pen. "The chemical constituents of the ink which is introduced by the pen into the wound are not capable of producing septicemia, but microscopic examination proves that the ill-effects are due to the liability of ink to contain pathogenic bacteria. Dr. Marpmann, of Leipsic, has recently published the results of the microscopic examination of sixty-seven samples of ink used in schools. Most of them were made with gallnuts, and contained saprophytes, bacteria, and micrococci. Nigrosin ink, taken from a freshly opened bottle, was found to contain both saprophytes and bacteria. Red and blue ink also yielded numerous bacteria. In two instances Dr. Marpmann succeeded in cultivating from nigrosin ink a bacillus which proved fatal to mice within four days. This ink had stood in an open bottle for three months, and the inference to be drawn from the inquiry is that ink used in schools should always be kept covered when not in use. The practise of moistening the pen with the tongue is likewise a dangerous one."

"OVER in Boston a few days ago," says *The Pharmaceutical Era*, "several Chinamen were on trial in court charged with keeping their stores open on Sunday. Then was presented a very pretty problem. Some of these Chinamen claimed to be druggists and, as such, to have the same right to keep open store on the Sabbath as the druggists of any other nationality. But the Celestials were informed that they are not druggists in the eyes of the law, not being registered by the board of pharmacy, and are therefore liable to prosecution for illegally doing business as pharmacists. So it is that these poor Chinamen are between the devil and the deep sea. The same state of affairs exists in all other cities which have Chinese druggists, New York, San Francisco, Portland, etc. Not one of them, so far as known, is a duly registered pharmacist, nor could he pass an examination if he tried. The law is thus being continually violated, but the chances are the Mongolians will not be molested so long as they do not attempt to build up among the white men a trade in dried snails, mummified lizards, and the like. If needs must, we'll make them take the board examination, but just think of attempting to express a complex graphic formula in Chinese characters!"

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THE RELIGIOUS WORLD.

THE COURT OF FINAL APPEAL IN RELIGION.

NEITHER in a church, nor in a book, nor in a person, rests the seat of ultimate authority; but each must find it for himself in the divine voice within his breast. Such is the conclusion reached by Richard Armstrong in an article in *The New Century Review*. He begins by declaring that the current assumption that in secular beliefs a man must be guided by his own judgment, but in religious beliefs he is to submit to some external authority, is so far from being true that the very reverse is more nearly true. Most of our knowledge of secular affairs is received unquestioningly from others, and for its acceptance no answering experience of our own is required. But the mysteries of religion can be taught to no man save by the experiences of his own soul. "I accepted without hesitation the doctrine that the Dead Sea is salt many years before my hands had scooped up a draft of its nauseous waters; but the doctrine that my soul is held and guided by an Unseen Power of righteousness and love never took hold of me till I had felt and known it in my own biography."

Mr. Armstrong proceeds briefly to analyze the claim made by the Catholics that religious authority lies in the church, and that made by the Protestants that it lies in the Bible. He says:

"Why may not the church, that marvelously uprising institution of the early centuries, which as tho indeed the mighty God moved and ruled within it, took hold of the crumbling classic civilizations and shaped them anew by the energy of its power in the great name of Christ—why may not the church be our authority in all matters of faith and morals?

"First, because the decisions of that church are over and over again in flat contradiction of the larger knowledge of the newer day; secondly, because her decisions are often at strife with the ethical behests of our conscience; thirdly, because they were arrived at, not by intellectual and spiritual methods alone, but also through violence, intrigue, and even bloodshed; but fundamentally and *a priori* because no one can *start* by accepting the authority of the church. A man must use intellect and conscience as the very instruments by which alone he can arrive at the conviction that the church's claims hold good. But if intellect and conscience are good enough for that bit of preliminary work, they are good enough to stand the strain of assuming authority themselves.

"In like manner we must meet the Protestant, only reminding him at the outset how widely he has departed from the first spirit of Protestantism in the vigor of its birth, which was a protest against ecclesiastical, not a spirit of subservience to biblical authority. We must tell the Protestant with his 'Bible, whole Bible, and nothing but the Bible' claims, first, that the Bible teems with statements or assumptions clean against the facts of modern knowledge; secondly, that in its earlier parts it falls again and again below the ethical standards of the good men of to-day; thirdly, that its parts are over and over again inconsistent among themselves, so that texts may be cited for almost any conceivable theological scheme; fourthly, that its interpreters differ no less widely among themselves; but that the fundamental and *a priori* objection to the claim thrust upon it of ultimate authority lies once more in the fact that intellect and conscience must be called in for the verification of that claim, and that if they are instruments good enough for that, they are good enough to bear the stress and strain of themselves supplying the basis of religious belief."

But a new and alluring doctrine is in these later days coming to the front. Many, seeing that ultimate authority can not rest permanently either in a church or a literature, seek to rest it in a person. As "Ian Maclaren" says in his "Mind of the Master": "The religion of Protestants, or let us say Christians, is not the Bible in all its parts, but first of all that portion which is its soul, by which the teaching of prophets and apostles must itself be judged—the very words of Jesus." But this doctrine will stand the test of analysis no better than either of the others. There is, first, the formidable objection based on purely critical grounds. What *are* the words of Jesus? What is our doctrine of the Fourth Gospel? What is the key to the authenticity of the Synoptics? But waiving the critical objection, can we even then accept Christ as the absolute authority? Mr. Armstrong quotes "Ian Maclaren" again as furnishing a clew to the answer: "The irresistible attraction of Jesus was His reasonableness, and that was shown by His appeal at every turn to reality. 'This is what I say, and you will see that this is what ought to be,' was ever Jesus's argument." On this Mr. Armstrong thus comments:

"Consider these two sentences, which are wholly true, and the ultimate authority of Jesus vanishes. An authority, a high authority, the very highest historical authority in matters religious Jesus may be, and, in my opinion, is. But, if these sentences hit a truth, not the ultimate authority. In this excellent statement it appears that the very ground for ascribing to Him authority at all is that what He says is reasonable, that His appeal is to reality. We, then, ourselves are to be the judges of the reasonableness, the umpires of reality; and it is our sense of reason and of fact which are thus the grounds of our confidence in Him. '"This is what I say, and *you will see* that this is what ought to be"'—an admirable summary of the method of the Great Teacher. He, then, disclaims authority; appeals to the authority of intuition in ourselves as alone ultimate and decisive.

"The whole battle is surrendered, as at close quarters it always must be; and the reason, the intuition in the breast of each man, is confessed as the court of supreme appeal. . . .

"And when once a man has acknowledged to himself where it is that the ultimate authority truly rests, neither in church, nor book, nor person, but in the divine voice within his breast, how immeasurably richer become the stores from which, unhesitating, he may draw nutriment for the ethical and spiritual life! Not one phrase in the Sermon on the Mount, not one glowing sentence of Paul or John, not one verse of antique psalm or prophecy, which rings true in the court of the conscience or the soul, need he set aside. He has all that he could have under guidance of Catholic or Protestant or 'Christocentric' theologian. And all the realm of human literature is ready to his hand as well! For him, the Holy Scripture ranges through the writings of the sages, the saints, the poets, the rapt seers of every age and land. And the wealth of his possession increases with every decade that the old world lives. Whosoever strikes a note which rouses conscience, quickens zeal, enkindles aspiration, or lights up the flash of the countenance of God for him, has added a verse to his Bible with authority guaranteed by its vivifying power over the higher elements of his nature. He is as a man who should have discovered that the gold-mines of the world are confined to no narrow strip of eastern country, but lie under the gray hills and the green sward from end to end of the earth."

The Lambeth Conference and Biblical Criticism.—The encyclical issued by the Fourth Lambeth Conference, and written, according to report, by the Archbishop of Canterbury, touches not only on the subjects indicated in our columns last week, but on the subject of biblical criticism, on which it offers the following:

"The critical study of the Bible by competent scholars is essential to the maintenance in the church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of man, whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger, on the other side, unless it be protected by the guard of reverence, confidence, and patience. It is quite true that there have been instances where inquiry has led to doubt and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence

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which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on him the form of man, and throughout it all showing in every page the sense of the divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever."

THE POSITION OF B. FAY MILLS.

THE discussion in regard to the doctrinal attitude of Rev. B. Fay Mills, the evangelist, is still in progress (see LITERARY DIGEST, July 31). Referring again to the letter written by Mr. Mills, explaining his position and published in its columns, *The Congregationalist* says:

"Mr. Mills's utterances and actions do not concern Congregationalists directly, of course, since he is, or was, a Presbyterian, and the presbytery of Albany, to which, according to our latest information, he belongs, is quite able to look after the orthodoxy of its members. It is another matter, however, to assert that there is present hope of unity between the orthodox and Unitarian churches in Massachusetts. Cordial recognition of each other's good works in the line of practical activity for the bettering of the world undoubtedly exists and grows, and there is an absence, on the orthodox side at least, of all bitterness of feeling; but that there are many among us 'who would agree to affiliate with Unitarians on the basis of the platform adopted by the Unitarian conference at Saratoga' we see no reason to believe. We have no evidence that the leaven of Unitarianism is working among our ministers or people, nor has the time yet come when the divinity of Christ can be considered an open question in the orthodox Congregational churches of America."

The Outlook also publishes Mr. Mills's letter of explanation together with the accompanying comments of *The Congregationalist*, and then says:

"*The Congregationalist* criticizes this [Mr. Mills's] statement on the ground that it ignores the great facts of sin and redemption. But, if it does not affirm, it at least implies them. Nor should it be assumed that Mr. Mills, or, for that matter, the Unitarian Church, ignores or denies the truth that the mission of the church, as of Christ its Founder, is to deliver men from sin and bring them to a knowledge of God and to life with Him, through Jesus Christ, His Son, because, in fulfilling this mission, they are willing to work with all who love God with all their heart, and their neighbors as themselves."

The Episcopal Recorder (Reformed Episcopal, Philadelphia) epitomizes the correspondence between Mr. Mills and *The Congregationalist*, and says for itself that "it should be sufficient to fix once for all the position of Mr. Mills, a position which has long been recognized by those who, like *The Recorder*, noted the ignoring of the atonement of Christ in his preaching while he was most active among evangelists."

The Watchman (Baptist, Boston) also gives a summary of the correspondence, and adds: "There are two points at issue. Does he, Mr. Mills, accept the Unitarian platform in the Unitarian sense, and does he present this platform as the sole statement of his belief?"

The Christian Register (Unitarian, Boston) refers to the matter to say that it thinks Mr. Mills "is quite as competent to take of his own theology as the church is to take of it for him," and *The Evangelist* (Presbyterian, New York) sums up its view of the situation in the following paragraph:

"Mr. Mills is doubtless quite unconscious of it, but is there not a striking intellectual, not to say theological, sympathy between him and the late Prof. Henry Drummond? Orthodox of the orthodox by heredity and family religious culture after the true Presbyterian pattern, and both wonderfully successful in their chosen evangelism in years past, but yet recent, they nevertheless, in some of their later work, so enlarged and reemphasized the old message, that some have been saying—it may not be an increasing number—that conscious of it or not, it was really another Gospel that they were writing and preaching. Mr. Moody was persuaded, on living in the same house with Professor Drummond, at Northfield, that, he built on Christ, first, middle, and last, as aforetime—only more consciously! He came to be engaged with other aspects of our holy religion than those which have been termed its 'fundamental rudimentals.' And to be engaged was to be absorbed in his case. His sense of sin, and of the exigencies of salvation which cluster at the cross, were perhaps not so present to him as once they were. They had yielded place to some extent to other aspects of the full-orbed truth of redemption, and he uttered himself under these conditions. Christ had come to be his companion, and his apprehension of Him was personal rather than historical or spectacular; and the elation of this presence overlaid everything else, Calvary not excepted."

RENAN IN ITALY.

THE second instalment of Renan's correspondence with his friend Marcellin Berthelot (*Revue de Paris*, August 1) is in many ways the most interesting product brought to light by the epistolary rage which has lately attacked the French reviews.

Who was Berthelot? In answer we quote as follows from Espinasse's "Life of Renan":

"His new friend (1845) was Marcellin Berthelot, seven years Renan's junior, who was studying at the Lycée Henri IV., and has since risen to eminence as a chemist and public man. Young Berthelot was devoted to science without any ulterior object, a disinterestedness very congenial to Renan, and the closest intimacy sprang up between junior and senior. Each was interested in his friend's pursuits. Berthelot taught Renan chemistry, among other things, and Renan tried to teach him Hebrew, but devotion to the laboratory impeded his progress. Berthelot's father was a Gallican Christian of the old school, but the son's slender remains of orthodox faith vanished in the course of a little commune with Renan. 'After the first months of 1846,' he says, 'the clear scientific view of a universe in which no volition superior to that of man acts in any appreciable fashion became the immovable anchor from which we never wandered.' His sister's love and Berthelot's friendship were sunshine on the path of the struggling and brave young Renan."

Toward the end of 1849 Renan was appointed by the Ministry of Public Instruction one of a commission of two ordered on a roving tour of exploration among the libraries, public and monastic, of Italy. "Not only among dusty manuscripts," says Espinasse, "but enjoying the new world of art opened up to him he spent much of 1850 in Italy." The ninth letter is dated at Naples, January 7, 1850, and the latest (in the present instalment) Milan, June 16. They touch upon an astounding variety of topics, but always with the keenness of penetration, fulness of knowledge, and audacity of vision for which throughout his life he was famous; and they are written with much of his inimitable charm, force, and lucidity of style.

We select here a few passages illustrating his attitude to religion and religious affairs. Writing from Naples he says:

"If there be in this world two atmospheres that inspire a different manner of judging things divine and human, assuredly they are the atmospheres of Rome and Naples. . . . I will say that Rome has made me comprehend for the first time the grandeur of a religion, mistress of and monopolizing the spiritual life of a people. Next, I tell you that Naples has made me realize for the first time the sovereign ridicule, the horrible bad taste, of a religion degenerated and dishonored by a degraded people. You can never conceive—no, never—the religion of Naples. God is as unknown in this place as among the savages of Oceanica, whose religious belief is no higher than faith in spirits. There is no

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God for these people; there is nothing but saints. And the saints, what are they? Not models of religion or of morality: wonder-workers, a sort of supernatural magicians by whose aid they can extricate themselves from trouble when they are ill or in a tight place. There are saints for thieves, and I have seen with my own eyes some *ex voto* where the thief is represented as delivered by the saint from the gendarmes at any rate. I can never express to you the profound disgust that I experienced the first time I entered a church in Naples. It is neither art nor ideality. It is the grossest sensuality, the vilest instincts, that can not be named. The religion of Naples may be defined as a curious variety of the perversion of the sexual instinct. You are psychologist enough to understand that by analogy; but you can never imagine the thing in its living aspects unless you shall have seen this indescribable city. Conceive a people radically destitute of moral sense, yet religious, because religion is more essential to mankind in its inferior stages than morality, and think of what it must be. . . . Naples, where the sensual element everywhere predominates, stifling not only science and thought, but art. It is the land of pleasure, nothing more. In Naples they have done nothing, will do nothing, but play.

"People can not comprehend the strange contrast in this respect presented by this city and Rome. The first effect, the dominant effect, that Rome produces (and I think Florence also) is artistic intoxication. One is possessed, mastered, filled up and overwhelmed by that torrent of plastic art, of figures, of feeling, which strikes the eye and pierces every sense at each step upon that sacred ground. Art is in the atmosphere, in the sky, in the monuments,—I will say, also, in the men. Here, on the contrary, there is not a trace of art, nothing to which the name can be applied; not one religious manifestation in the least poetic; churches that give rise to laughter, a grotesque cult, monuments of most supremely bad taste. Not a picture, not a statue worth notice. . . . Naples has produced no artist, no poet; bad taste has ever reigned master here, tho, truth to say, it is not here only that I have realized what bad taste is. All this, I repeat, because the ideal has not been able to make itself a place; sensation stifles all else. Priapus—that is the god, that is all the art of this land. Go to Pompeii, to Baiæ, to Mycenæ, and you shall find that Naples is the rottenest, most Bœotian city in the world, because it is the city of the world where the instinct of enjoyment most prevails. That instinct is necessary to great artistic sensibility; but if it keep not its just proportion the higher form is broken, nothing but the material survives, bestial pleasure, vileness, nullity: that is—Naples."

Here is characteristic advice, written from Rome:

"You know how I have always regretted that you see not your way to take up, with your *official* studies, the moral sciences, philosophies, or letters, as they say; it is in that quarter you should look for your interior aliment. I imagine this split between your interior and official spiritual life often upsets your system of life and produces in you disgust. Perhaps also you condemn yourself to too great an abstinence from esthetic pleasure. This pleasure is more individual, more egoistic, than at one time I thought; but it is noble, it elevates. You know how to admire the beautiful, but you don't look for it enough. Here we find it at every step; but in our country so *reasonable* and so little endowed for art, the beautiful is not in the streets. In the streets you find only the common, the dull, the vulgar. If you were a Christian, the esthetic part of Christianism, vividly seized, would amply suffice to satisfy this need. For at bottom religion is nothing but that—the part of the ideal in the life human. . . . I would wish, therefore, that henceforth you might go no more to mass, nor to vespers, but to the museums, the theaters; delight yourself with lovely things, not alone with great philosophic affairs that are your daily food, but with the things that are purely and simply beautiful."

When in Rome (which he visited at least thrice) Renan interviewed Pope Pius IX.—"one of the most interesting episodes" of his journey, he warmly writes. It was necessary to treat with his Holiness direct concerning some points of their researches:

"We had already seen at Portici this little man who holds the world in check, who has power to be and perhaps will be the occasional cause of the great revolution. The aspect and the conversation of Pius IX. (we had about twenty minutes' talk) completely confirm the opinion we had formed of him in the first months of his pontificate. The sole reflection we could formulate, in coming from the audience, is this: he is a *good man*, in all the shades and all the meaning of the term. His portraits, which give him an indescribable air of dignity and profundity, do not render by a long way the general effect of him. . . . He perceives, I think, from the outset that here was no business with believers of the first order. Approaching Daremberg [who accompanied Renan] on the subject of his researches, he plunged into a dissertation with a precision that startled us, upon the surgical instruments of the ancients, and especially of the *syringa*, found at Pompeii, and identical with the most recent inventions. I avow to you my *naïveté;* I thought he would translate *syringa* by the word that most resembles it in French, and it seemed to me a most curious spectacle to see a philosopher, a Protestant, and a Catholic heretic, discussing with the successor of Gregory VII. and of Innocent the *syringa* of the ancients. It struck me as highly comic. I quickly perceived that *syringa* meant 'sounding-line,' and that the specialty of St. Peter upon that point holds with the illness with which he is threatened. But who shall paint properly for you the man and the Italian, I would even say the Roman, of our time? He started a discussion on the commonplace so dear to the Italians—the parallel between ancient and modern civilization—a parallel recalled to them at every step by the monuments that crowd their soil. Such was the innocent theory he trotted out for us with an aplomb and vain assurance altogether original. Modern civilization, said he, seems to me wholly superior to the old, because of the communication of various sections of humanity (I am not sure if he used this word) which in antiquity were isolated. And this he realized by two discoveries which embraced all modern civilization, printing and steam: printing for the communication of minds, steam for the communication of bodies and merchandise. You can not believe, my friend, how much this, said with that half-playful air of his, without bearing, without gravity, vividly represented to me all that I have already observed of the extreme superficiality, the facile banality, that forever marks the Italian mind (of our day) when he would try to think. . . . The sovereignty of the Pope—the best government. It is not necessary to serve religion in politics—these are the old scholastic questions upon which the Italians will discourse to you for hours with a schoolboy *naïveté* perfectly amusing."

Finally, here is a singular and significant touch:

"I was to attend (I thought) at a frigid reception [in Rome]. . . . Judge of my surprise when, arrived on the marches of St. John of Lateran, I found myself at the moment of the Pope's entry in the middle of a mob of maniacs bellowing '*Viva Pio IX.*,' prostrating themselves on the ground and crying '*Benedizione!*'—a prey to all that is most violent in savage enthusiasm! But this was even worse still in the poor and narrow streets that the procession traversed. . . . Here the aspect [of the crowd] was truly appalling. Wretched men with disordered aspect flung themselves under the horses, among the wheels, stretching out their naked arms and crying, '*Command us, holy Peter, command us!*' In that moment I understood the scenes of Naples and the huge popular and epidemic massacres of the Middle Ages. A word, a sign, ill interpreted, and this crowd would have rushed to murder and to burn as to a holy work. The women above all made one shudder, true bacchantes in rags and tatters, yelling '*Viva la Madonna! Viva Pio IX.!*' their eyes starting from their heads, like the eyes of ferocious beasts."
—*Translated for* THE LITERARY DIGEST.

A PATHETIC story attaches to a gospel now published in Matabele by the British and Foreign Bible Society, says *The Church Missionary Intelligencer* of London. "Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of £100, the savings of her lifetime, and with it had printed five hundred copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three were sold. The rest were stored at Shiloh, her husband's mission-station. During the revolt the Matabeles stole these copies and used them as headgear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable."

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SHELVING THE MINISTER AT FIFTY.

THE oft-recurring topic of the "dead-line" in the ministry is made the subject of a fresh and vigorous article by Rev. Dr. Theodore L. Cuyler in *The Evangelist*. Dr. Cuyler finds the occasion for his utterance in the recent death of "an eminent and excellent minister of the Gospel" (name not given) who during the closing years of his life had no pulpit "that he could call his own." Yet he could preach just as well as he ever could, and was just as strong in everything which goes to make an acceptable and successful pastor. But he was shelved, says Dr. Cuyler, "simply and only because he was *between fifty and sixty years old.*" On this Dr. Cuyler proceeds to speak his mind in the following trenchant language:

"The only reason why he—and many others as good and as gifted as he—are shelved from the pastorate is on account of an arbitrary and abominable *law of limitations* that is applied to no other calling, secular or sacred, but the Christian ministry. That Satanic specter known as the 'dead-line' seems to invade no other profession. Those who object to calling a minister to the pastoral charge of a church after he has passed the age of fifty will probably tell you that the nervous system and mental energies of ministers are apt to show signs of exhaustion at about that time, and therefore it would be 'extra-hazardous' to call them to a new charge. According to this miserable materialistic theory the real power of an ambassador of Christ does not lie in biblical knowledge, and a godly character, and a holy zeal, and a ripe experience, and the indwelling of God's spirit, but in the nerves and the cells of the brain! The theory is that these physical forces reach their maximum at the age of fifty or soon after it; and henceforth there is apt to be a decline. Therefore no minister is eligible to a call after he has been in God's world more than a certain number of years. 'Paul the *aged*' would not stand the slightest chance of a call. Some of these churches which spurn the advantages of long practise, matured judgment, and ripe experience are quite ready to entrust their momentous spiritual interest to some raw youth who has just received his license. One thing our churches ought to understand, and that is, that it is no easy thing to induce the ablest young men to enter the Gospel ministry; and if there is to be an arbitrary statute of limitations, under which a minister, as soon as he has had twenty or thirty years of experience, is to be ineligible to a call to a vacant pulpit, then no man of sense or self-respect would enter the ministry at all. There is not such a surplus of educated, earnest, and spiritual preachers of the Word that the churches can afford to shelve any man who is equal to his high calling."

The Evening Post (New York) quotes various passages from Dr. Cuyler's article as given above, and then says:

"This clerical 'dead-line' is really one of the most remarkable things in our modern life. In the law, in medicine, in business, in public life, age only helps a man, and, indeed, at fifty a man in any other occupation is not thought of as an old man. It is only in the ministry that the fledgling secures the most desirable position when he enters his profession, and finds himself thrust aside as superannuated at a period of life when other men are called 'still young,' or 'in the prime of life.' Dr. Cuyler can see only one way of bringing about a change in this respect. He says that churches ought to understand that it is no easy thing to induce the ablest young men to enter the Gospel ministry; 'and if there is to be an arbitrary statute of limitations under which a minister, as soon as he has had twenty or thirty years of experience, is to be ineligible to a call to a vacant pulpit, then no man of sense or self-respect would enter the ministry at all.' But the trouble about this remedy is that youth will seldom take the long view of things. Dr. Cuyler points out that some of the very churches which spurn the advantages of long practise, matured judgment, and ripe experience are quite ready to take up 'some raw youth, who has just received his license.' So long as the 'raw youth' sees that he can jump into a good salary at twenty-five, it will be hard to convince him that people will not always want to hear a man of his ability. The 'dead-line' has been visible long enough already to affect the imagination of young men who are considering the ministry, and yet there are more clergymen than churches."

The New York *Weekly Witness* (undenom.) refers to Dr. Cuyler's article under the heading "A Shame to the Churches," and says in this connection:

"We do not know any single fact which testifies so loudly as this one does to the spiritual degeneracy of the churches. It is a strange coincidence that while there is undoubtedly an increasing number of persons who are seeking and obtaining stronger and clearer perceptions of duty and of opportunity, and while these persons are scattered through all the churches, yet the churches in their organized capacity seem to be falling away more and more from high standards and spiritual methods.

"In our judgment any church which gives the preference to a preacher of twenty-five or thirty over one of fifty or sixty simply on the score of age has good reason to fear that it is about to be mustered out of active service by the Commander-in-Chief; if, indeed, it has not already been mustered out.

"For such a choice indicates in two ways a grievous lack of spirituality: First, the church which makes the choice declares thereby that it has no belief in spiritual growth or does not care about the spiritual quality of the teaching it receives from the pulpit; and, second, it manifests a heartless indifference to the penalty which it imposes on the preacher who has committed the crime of growing older than he was a few years ago."

RELIGIOUS NOTES.

THE senate at St. Petersburg has declared that Jewish apothecaries may be domiciled in all parts of the empire, including Kohan and Tersk. The decision is the result of a test case fought by a Jewish apothecary.

The Methodist Protestant is authority for the statement that the trustees of a Methodist church in Alabama have introduced a tax of $10 per annum upon every member of the congregation who chews tobacco. It is said to "work well."

AT a meeting of the Christian Alliance at Old Orchard, Me., recently, Rev. Dr. A. B. Simpson made an address and an appeal for a foreign missionary contribution, and then called for offerings. It was found at the close that $70,000 had been contributed in sums from fifty cents to a check for $25,000.

PROFESSOR LUTHARDT, of Leipsic, has recently published a significant article on the state of theology in Germany. He declares that the liberal ranks of destructive theology are showing the undoubted signs of disintegration, and that the prospects for a reaction in favor of positive theology are better now than they have been for many years.

THE Rev. William Hunter, missionary in Manchuria of the Presbyterian Church in Ireland, writes: "There is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal."

"THE Christian," observes *The Standard* (Chicago), "who professes to have no interest in labor legislation, sanitary reform, public baths, and the like, because 'what the people need is salvation, and if they seek first the kingdom of God all these things shall be added unto them,' show so little appreciation of the difficulties which at present confront religious work in the great cities that his pious and easily optimistic summing-up of the situation is grimly humorous."

DR. THEODORE HERZL, the promoter of the latest scheme for restoring Palestine to the Jews, has issued an appeal to the brethren in America in which he expresses great confidence in the success of his plan. He says; "I am of the opinion of my dear friend Nordau that the idea of a Jewish state is not an idea of my own. It is the old, never dead, immortal idea of our people. No matter what certain gentlemen with monkish mendacity and jobbing selfishness may say, the Jewish people wishes to reassert itself, it longs for its country. It wants to return home free and happy."

THE German Jewish rabbis have declared against Zionism. They assert its aim is to found a national Jewish state disparaging to the messianic prophecies of Judaism, that Judaism obliges its believers to serve the country they belong to with all devotion, and to foster its national interests with all their strength until the Messiah comes. The rabbis are therefore summoning the Jews of Germany to keep aloof from Zionist tendencies, and by no means to attend the Zionist congress to be held at Basel at the end of August. The declaration is signed by the rabbis of Berlin, Frankfort, Dresden, Halberstadt, and Munich.

IN an editorial note referring to certain items in the comparative summary of statistics of the Presbyterian Church, North, prepared by the Stated Clerk, Rev. W. H. Roberts, *The Presbyterian Journal* (Philadelphia) mentions the following points as worthy of special consideration: 1. The decline in the number of candidates for the ministry. 2. The small increase in the number of churches, only fifty-eight. 3. The decreased number of persons added both on examination and certificate as compared with six previous years. 4. The large number of adult baptisms as compared with the number added on examination. 5. The decline in the total contributions of nearly $1,000,000.

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FROM FOREIGN LANDS.

FROM A TURKISH POINT OF VIEW.

THE German part of *Cosmopolis* generally closes with "Politics from a German point of view," by a clever writer who signs himself "Ignotus." In the August number of the trilingual magazine, however, the title is "From a Turkish Point of View." "Ignotus" reviews a book recently published in the German language by Dr. Mehemed Emin Effendi, in which the writer asserts that we Westerners, Europeans as well as Americans, are not a whit more tolerant, more gentle in our treatment of races we deem inferior to ourselves, or more willing to respect the customs and religions of others than the Turks. "It is not only interesting, but also very astonishing to see how an educated Moslem regards us," says "Ignotus"; "but as I must plead guilty to being very Western in my ideas myself, I shall confine myself, in the main, to direct quotations from the book." Emin Effendi, it seems, is quite willing to admit that Christian missionaries have done noble work in a peaceable manner in many places. But so, he claims, have Moslem priests. We summarize as follows:

What does Europe mean by exclaiming that, in the interest of civilization, not an inch of ground once wrested from the Turk should be returned to him? What is civilization? It is work, work for the attainment of greater enjoyment, and humanity is part of this civilization, the moral part consisting of the relation between men. The European thinks *his* civilization and *his* humanity superior to all others. We can not look upon it in the same light. In Europe proper, where marked differences in race do not exist, European civilization does fairly well just now—not always has it done so, mind you! Roman civilization, feeding slaves to the fishes, and sanctioning the utmost immorality, was rather nauseating civilization. But that is ancient history. Christianity, I am told, changed all that. True, during the first ten or twelve centuries of the Christian era Europe was much more barbarous than the East. But those were the Middle Ages! Then America was discovered. The principles of humanity and civilization were brought to new races. Christianity did, to some extent, admit that some other religious had a right to be respected: Judaism, for instance, and Mohammedanism, perhaps also Buddhism. But Christianity does not permit races who are too weak to hold their own to retain temples and religions of their own, and Europeans treat races whom they regard as inferiors much worse than we Easterners would treat them.

Las Casas estimates the natives murdered by his countrymen in Peru alone at 40,000,000 souls. But that is some centuries ago, and those were Spaniards. Let us look at the people of the United States, "a pattern of a humane, free, Christian people." Unfortunately we know that Joaquin Miller's description of the butchery of Indians applies to numberless other similar incidents; and that the negroes, despite their theoretical liberation, remain in a state of abject oppression and are subject to brutal treatment, is known to everybody. But the United States also is in America. All right; let us see what your Christian civilization has done in Asia. I certainly would like to know the text of the sermons which English chaplains delivered before English soldiers in the opium war. But that was in China. Perhaps civilization as the European understands it was more successful in Australia. It was. "Black-fellow-shooting," the well-known Australian sport, has nearly ceased from lack of game. As for Africa, the latest scene of Europe's civilizing efforts, the horrors perpetrated there by the Christians are too fresh in everybody's memory to require special mention, and to all accounts the barbarous treatment of the natives in the Kongo State has not yet ceased.

The truth is, the European does not even try to preserve weaker races. The Asiatics do, but they can not, of course, prevent an occasional outbreak of race hated among their wards, either against each other or against their masters. But it is nonsense to say that the European robs the Turk of his provinces "in the interest of humanity." When the eagle robs the wolf of his prey, does he do it to benefit the prey?

Emin Effendi repeats that he does not deny the occasional benefits conferred by European occupation upon other nations. He only wishes to draw attention to the fact that the Asiatics have done equally good work. The marks of a superior Moorish civilization remain in Spain and Northern Africa to this day. Kurds, Druses, Armenians, etc., inhabit still the lands of their fathers, and they are treated much more kindly by the Turks and Arabs than conquered races are treated by Europeans. It is only when they rebel, or, and this happens much oftener, when they fall to fighting among themselves, that they suffer. "Is it otherwise," he asks, "in Russia, where Jew-baiting is the order of the day, or in Austria, where the Germans and Czechs are now killing each other?" He does not defend the Armenian massacres, but denies outright that such things are confined to Turkey, and asks us to judge according to our own doings. We quote directly as follows:

"The American pioneer, so we are told, who burns an Indian settlement or shoots peaceable Indians, and the Australian settler who prepares food with strychnine to poison the natives, or goes 'black-fellow-shooting' on a Sunday, *may* be, 'on the whole,' a very estimable person, a man who never cheats his equals, a good father, a pious Christian, a dutiful citizen of his country, and even a great advocate of humanitarian principles. English philanthropists can, perhaps, accept such a statement without difficulty. But a genuine Englishman will never, never believe that a Kurd who robs an Armenian *may* be 'on the whole,' a very good fellow according to the estimate of *his* race.

"We are always told that Europe can not afford to place her subjects at the mercy of Turkish judges. But the rottenest, most barbarous South American Republic may do as she pleases with European emigrants."

"Ignotus," in conclusion, expresses himself confident that the races of the West will acknowledge their own faults, and thus learn to overcome them. In this way they will be enabled to withstand the wrath of the East, which, so threatens Emin Effendi, is tired of European hypocrisy and domination, and preparing to resist further encroachments.—*Translated for* THE LITERARY DIGEST.

THE ASSASSINATION OF CANOVAS.

THE assassination of Señor Canovas del Castillo, Premier of Spain, on August 8, was accomplished by taking advantage of one of the noblest traits in Spanish character. In Spain poverty is no crime; the noble will sip his *horchata* at the same table with the laborer. This feature of Spanish life is well known throughout Europe, hence there is even a greater outburst of indignation than when Sadi Carnot died. *The St. James's Gazette*, London, says:

"On the face of it, there is almost an excuse for suspecting that the chiefs of the police rather wanted Don Antonio to be murdered than not. But the suspicion would be unjust. . . . Golli profited by one of the most amiable features of the national character. The mere fact that he was manifestly poor and shabby would be thought no reason for snubbing him at Agueda, in a country where '*pobreza no es vileza*'—poverty is not baseness. On the contrary, he would be treated all the more politely; as he was when the host allowed him to use the first-class rooms; tho he only paid the second scale of prices."

The murderer, an Italian of many *aliases*, was executed eleven days after the consummation of his crime. He declared that Canovas's "execution" and that of several other prominent Spaniards had been "decreed" by the Barcelona Anarchists to revenge those comrades of theirs who had been executed for the massacre of women and children by means of bombs flung into a church procession. The Anarchists claim that their comrades were tortured in prison, and that they are specially wroth on this account. There is, however, much doubt expressed that the charge of torture can be upheld against the Barcelona authorities. The *Imparcial*, Madrid, expresses itself to the following effect:

The Premier did only his duty when he allowed the law to take

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its course with the murderers of women and children, and the Anarchists will not gain in popularity by the course they have taken. Ostensibly their object is to make tyranny impossible, yet they, an infinitely small number, seek to establish their own rule by a reign of terror. They reject the rule of the majority, do not admit the efficacy of the ballot to right wrongs under which the majority suffers, and claim the right to kill innocent persons for the sole purpose of advertising Anarchist dissatisfaction. All this must necessarily retard the progress of real freedom and render impossible their own rise to power. As they are neither strong numerically, nor superior, nor even equal to the majority of mankind from an intellectual point of view, their appeal to brute force must end in their own destruction.

The Spanish papers, even those of the opposition, taking into consideration the incidents connected with Canovas's demise, are unwilling to speak anything but good of the dead. We quote from the *Kölnische Zeitung* for a fairly just sketch of the late Spanish Premier's life and character. The paper says:

"Canovas was the son of a Malaga schoolmaster, and a self-made man. He was elected to a seat of the Academy of Spain at a comparatively early age, and soon after drifted into politics. In 1854 he was elected to Parliament, being then only twenty-eight years old, and having served the Conservative Party for some time as editor of the *Patria*. His actual knowledge was not exactly phenomenal, but he could make brilliant speeches, and that is of more importance in Spain. He remained true to the monarchy during its darkest days, and was rewarded by being made Premier when Alfonso XII. became king in 1874. It is to be pitied that he robbed Spain once more of the freedom of religion which the short-lived republic had introduced, and which Echegaray, the poet, so ably defended in Parliament. Whether Canovas believed in the supremacy of the Roman Catholic Church as a necessary adjunct of the monarchy in Spain, need not be discussed now; certain it is that he took the wind out of the sails of the Carlists by his support of the church. Certain it is that he was a very Conservative man, tho he retained, for political reasons, some of the innovations which had been introduced by his democratic predecessors.

"Success had made him very proud, but not outwardly so. Surrounded by office-seekers and corrupt politicians, he came in time to treat them with much contempt. In his dress and in his habits he was very simple, and his manner toward persons whom he did not distrust was charming. He was married to a lady of rank to whom he was much devoted, and with whom he would have retired from public life, had not his party and his country needed his services. He certainly loved his country and was a valuable Premier at least in so far that he did not overrate his country's present strength and standing. His place will not easily be filled."

Señor Canovas has some reputation as a writer, especially on historical subjects. His "History of the Decline of Spain," tho not free from inaccuracies, is a valuable work on account of its conclusions. Whether Canovas's death will have an appreciable effect upon the foreign and home affairs of Spain is not easy to determine at this date. General Azcarraga has become Premier, and, altho he declares "that he will be a Minister of Spain rather than the head of a party," it appears that he will follow Conservative lines. The London *Spectator* says on this subject:

"Conservatism in Spain, as represented by Canovas, is not by any means a purely reactionary creed. It has accepted frankly the Revolution of 1868 and the constitutional monarchy. The really reactionary element in Spain is the party of the Carlists, which is powerful in its persistence, but which, like every other Spanish party, is divided into two groups—one led by the Marquis de Cervalbo, the more moderate; the other by Vasquez de Mella, the more energetic of the two. Thus, in regard to her purely reactionary and legitimist section, Spain is still in the position in which France was before the '*Fusion*.' Carlism has entailed more than one civil war on Spain, and we do not think we do it any injustice when we say that it is probably ready to entail another. Every crisis in Spanish politics is the occasion for Carlist activity, and the Carlists are more likely to rise than are the Republicans, who are divided alike in methods and ideals. That any such rising would be supressed goes, of course, without saying; but, in the present disturbed and unhappy condition of Spain, it could not fail to add very seriously to the troubles of the nation."

The *País*, Havana, an autonomist journal, hopes that the new ministry may do something for Cuba, but the Cubans do not, on the whole, expect much of a change.—*Translations made for* THE LITERARY DIGEST.

BARBARITIES ON THE KONGO.

WHEN the powers agreed to form an immense free state out of the fairest portion of Africa, and placed this Kongo state under the protection of Belgium, they were influenced by one of the noblest humanitarian sentiments that ever swept through Europe. But the results are not encouraging. The Belgian officials, entrusted with the noble work of introducing civilization in its best form, not only fail in the suppression of slavery, but carry on such oppression and exhibit such rapacity that the thickly populated banks of the Kongo are rapidly being converted into a wilderness. Rubber and ivory take on the Kongo the place of the gold which in Peru converted men into brutes. There seems little doubt that the horrible tales related by the Swedish explorer, Westmark, are only too true. The following letter, addressed by a German in the service of the Kongo State to his relatives at home, is making the rounds in the German press:

"You have, no doubt, already been informed of the horrible defeat that has been inflicted upon three of our expeditions. Well, I was not with either of them. I am now safely on the coast. But I am not in a comfortable frame of mind for all that.

"If my contract were not nearly run out, if I had to stay here another year, I would rather do two years in the French Algerian legion, and be grateful for the change. I would not let you know these things by the ordinary mails, else I might be reported as 'dead from fever.' But this letter goes by a chance English vessel, so I will give you a hint of what is going on.

"The first four months here were pleasant enough. I received my pay fairly regularly then, too. After that, however, I was sent up the river, and soon lost pleasure in my work and in the beautiful scenery because I witnessed too many outrages on the part of the Belgian officials. But that was nothing to what I saw when I reached the garrison to which I was attached. I was sent with the soldiers under my charge to gather india-rubber and ivory, and was almost continually on the road for this purpose. During the year I was there, more than twenty villages, whose inhabitants could not gather the required amount of rubber and ivory, were wantonly destroyed. As I did my best to prevent cruelties, I was not, after a while entrusted with the work of gathering the tax laid upon the natives, and two Batetela non-commissioned officers were sent instead. They always returned with a large quantity of rubber and ivory, but always excused themselves for not bringing more, and exhibited one or two dozen human hands, chopped from the bodies of 'refractory' natives. In this way about two hundred human beings have been mutilated near our station alone within a single year! Neither women nor children are spared. The hands are dried before a charcoal fire to prepare them for transport. Yet the unfortunate natives dread the fevers and the wild beasts of the forest almost as much as their cruel masters.

"February 4, 1897 (I intend to report the matter at length as soon as I return to Europe), we reached with a force of 1,200 men a native settlement we had not known before. We showed the people some goods for barter, and they brought their produce. They did not, however, bring as much rubber as our people wanted, and our Batetelas fired at them without a word of warning, killing dozens of the people. The whole proceeding made me so sick that I had to be sent to Leopoldville.

"The Kongo State needs for this horrible work about 4,000 recruits annually. They are taken from the Batetelas, a tribe just emerged from cannibalism. They receive no pay, and consequently do not serve voluntarily. They are driven together like cattle, and hundreds die by the way; in a single week 112 were thrown into the river. When they have learned their drill, they have been transformed into veritable wild beasts ready to

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murder at their masters' bidding. Meanwhile the Kongo State is depopulated, and ruined altogether from an economic point of view."

English papers have related similar things before, but the Continental press at present receives with great caution all accusations against Belgian officials made by Englishmen, as the latter are said to be influenced by the defeat and death of the filibuster states. The above, however, seems to corroborate the worst statements in our British contemporaries, and an international investigation will no doubt be instituted.—*Translated for* THE LITERARY DIGEST.

GERMANY'S DESIGNS ON SOUTH AMERICA.

REGARDING the rumors that Germany has designs on South American territory, on which she has planned to get a foothold by fostering emigration thither, Mr. William Veber, a German-American, writes a word of warning in the *Preussische Jahrbücher* (June). We quote from an abstract of this in the *Revue Encyclopédique* (July 10). The French publication, which is not unnaturally pleased at this warning given by a German to Germans, says:

"The author of this article is a German-American living at Belleville, Ill. The government of William II. having formed vast plans of colonization in the trans-Atlantic regions, . . . Mr. Veber thinks that he ought to point out to his late compatriots the troubles and the perils of this ambition. It remains to be seen whether the rapid increase of a population that its own territory can not support in a quarter of a century more will allow the German Empire to heed the observations and advice of a friendly but independent councilor."

After pointing out that self-preservation forces on Germany the planting of colonies, and that while South America, South Africa, and Australia seem the only available regions for such colonies, their appropriation means war with the countries now holding or befriending them, Mr. Veber goes on to say:

"The German Government has long been indifferent to emigration; recently it has opposed it by the exhortations of local functionaries, ministers of religion, and teachers; to-day it wishes to utilize it for the benefit of the German people, and to direct it toward Mexico and South America into centers where may be formed self-governing communities, maintaining intact the language, sentiments, and customs of the mother country, which would remain their protector. Every year Germany loses 100,000 emigrants. . . . But is an enterprise of this kind really possible? Lately come to the colonial conquest of the earth's vacant lands, will Germany be authorized by mysterious treaties to hope for success in this new political emigration movement? What solid reasons, what happy experience, justify such an attempt? Have the Poles of east Prussia, the Danes of Schleswig-Holstein, the French of Alsace-Lorraine, the Czechs of Austria, taken a single step toward Germanization? How then do the projectors of this vast scheme of emigration under the protection of the imperial government flatter themselves that they will be able to impose the use of the German language on countries already peopled and civilized? History teaches us that immigrants or conquerors obtain such a result only by the numerical preponderance of the invaders or by the extermination of the native population, and, if they are numerically inferior, their destiny is without exception to adopt the language of the population previously established in the country.

"No South American republic will grant to the German Government either the complete autonomy of its colonies or a direct protectorate. All these republics hold too strongly to their independence. Even under the cover of 'self-government' . . . the German colonists would not be able to assure to their successors the maintenance of the German tongue. In the United States, in certain localities, the German immigrants have public schools where their language is taught, and this language, if it had the majority of votes in its favor, might become the official language of the State; but those who speak it are always in a minority. Their only chance of success in South America would be the possibility of submerging the non-German population under a flood of German colonists; but we must not indulge in such presumptuous folly. In 1895 Argentina had a population of about 5,000,000, in 1893 Mexico had 12,000,000, and three years later Brazil had more than 14,000,000. Even supposing for the years to come an annual average of 200,000 emigrants . . . even if this colonization invaded one single province or state, say Rio Grande do Sul, the Germanization of these countries would certainly fail.

"If the Germans multiply rapidly, the other races, Latin, Anglo-Saxon, Slav, progress also, and the two last distance the Germans in fecundity."

The writer goes on to say that even if the Germans should go to work to over-populate some one state methodically with the purpose above described, the result would be war with the United States. But war would not be necessary to the failure of the scheme, for the threatened state would of course take the necessary measures for its own protection, legislating against German immigration and the spread of the German language. The Germans, the writer reminds us, lose their national characteristics very quickly; in the United States their children speak English, and often ridicule the foreign speech of their parents.

Mr. Veber closes by remarking that during the reign of William I. Germany seems to have reached the apogee of her greatness, and that without colonies she seems to have no future before her. He points to Africa as her sole hope, and advises his former countrymen to let this continent alone.—*Translated for* THE LITERARY DIGEST.

ENGLAND'S COMMERCIAL TREATIES.

GREAT BRITAIN has given notice to Belgium and Germany of the termination of her commercial treaties with these countries; in diplomatic jargon she has "denounced" these treaties. Great Britain, according to her own version, does this solely because her colonies were included in these treaties, and she wishes her dependencies, especially Canada, to have a free hand. There is an impression in some quarters that England is playing a bluffing game, and will even attempt a little protectionism to rid herself of German competition. But onlookers believe that England's transit trade is now as important as her own industries, and that she can not proceed against Germany and Belgium without losing the middleman's profit.

The Westminster Gazette declares there is absolutely no foundation for the supposition that England will become a protectionist country—"it is the guilty conscience of the protectionist foreigner that makes him think so." *The Daily Graphic* says:

"By denouncing the treaties we have set our colonies free. If it suits them—as it does suit Canada—to reduce duties on English goods while leaving them to stand on foreign goods, they are at liberty to do so. If foreign countries dislike the arrangement, they have the remedy in their own hands. If Germany is willing to welcome Candian products as they are welcomed in Great Britain, doubtless Canada will respond by opening her ports to German goods."

The Times most emphatically asserts that in the hope of the French for a tariff war between England and Germany "the wish is father to the thought," but that it is without foundation, as there is too much at stake on both sides. The Sheffield *Independent* says:

"Free trade in England stands exactly where it did; free trade in Canada has made a splendid advance, and has thus helped the cause of free trade within the empire. The abandonment of the treaty does not mean in the slightest degree the placing of a tax on imports from Germany. The Government know perfectly well that if they attempted such a course of policy their doom would be sealed; but Conservative statesmen are as firm in their opposition to departure from our present fiscal system as Liberal statesmen. So far as concerns any advantage which Germany will lose by the denunciation, the preferential treaty is practically a dead letter. What the denunciation proves is that free trade within

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the empire is perfectly consistent with English free trade with all the world."

The St. James's Gazette, however, insists that the Colonials will endeavor to help the British manufacturer against the unfair competition of the wily Germans and Americans.

In Canada some people think that the denunciation of the treaty is really an invitation to Germany to enter into a satisfactory agreement with Canada, while England is left a free hand. The real sufferer, it is thought, will be the United States. *The Mail and Empire*, Toronto, says:

"While the abrogation of treaty restrictions enables the present Government to establish free trade in spots, it will also be useful in the carrying out of the greater principle of interimperial trade—the principle of British commercial unity—for which, on behalf at once of Canada and the empire—the Dominion will continue to labor. What we want is not free trade—we can have that by removing our tariff—but a preference over foreigners in every market under the flag for the produce of every country under the flag."

The Monetary Times says Germany and Belgium are welcome to advantageous treaties on reciprocal terms whenever they seek them. *The Globe* says: "The Dingley tariff will perforce turn our trade more and more toward Great Britain. The measure is good for the British people, good for us, and not unjust to any one." And the Montreal *Star* remarks: "Every patriot in Canada—and there are very nearly five millions of them—will rejoice that England and not the United States is to be the gainer."

On the Continent of Europe the possibility of an era of protection in Great Britain's fiscal policy is largely discussed. The Vienna *Freie Presse* mentions the possibility of a tariff coalition against Great Britain. The French make sure that England and Germany will wage a destructive tariff war, and hope that France may profit by it. The *Journal des Débats*, Paris, says:

"The British Government can not have had Canada alone in view, but all the British colonies. The other colonies will, no doubt, be asked to imitate the Dominion; thus the grand idea of imperial federation is bound up in the measure. The British Government evidently will not be stopped even by obstacles which must be looked upon as serious. The measure will, no doubt, increase the ill-will between the two countries, as it will enable Englishmen to wage war still more effectively than before against everything 'Made in Germany,' and the political tension between Berlin and London will no doubt follow the economic tension."

The *République Française* doubts that the British colonies are willing to hold out against a general rise of European tariffs, and thinks it possible that British trade and industry, already embarrassed, would suffer still more in a tariff war. The *Temps* says:

"To the dream of pan-Americanism is to be opposed the not less grand and perhaps less chimerical conception of a British union which shall rule the world and supply its own wants. This would leave a very humble place to the commerce of nations like France. French statesmen must seek to profit by the rupture between England and Germany ere the chance is lost, else she will be isolated in the presence of the formidable unions from which our imprudence has excluded her."

The *Journal de Bruxelles* explains that England is perfectly within her rights in terminating such treaties as do not seem to be of advantage to her. The *Independance Belge*, Brussels, says:

"Both Mr. Chamberlain and Sir Wilfrid Laurier deny that it is their intention to set up protection tariffs, and declare that their aim is solely to enable Canada to work out her own economic destiny. All this sounds perfectly reasonable and logical in theory. But in practise the Belgian and German industries are seriously threatened. Neither Mr. Chamberlain nor Sir Wilfrid can deny that they seek to establish preferential conditions for British goods in the colonies and colonial produce in Great Britain. Whatever name you may call this thing, it is protectionism pure and simple."

In Germany the explanation offered by the British Government—the wish for greater freedom in fiscal matters within the British Empire—has been accepted in good faith by most papers, and a tariff war is not expected by the best informed journals, altho here and there the opinion is expressed that England hopes to hurt the German industries. The *Kölnische Zeitung*, Cologne, does not believe that England will enter lightly upon an economic struggle with Germany. It says:

"There is no cause for anxiety. According to all testimony at home and abroad, partial and impartial, our shipping trade and commerce are strong enough and energetic enough to stand, if need be, a commercial struggle. England, however, has no intention to provoke such a war; she merely seeks to remove obstacles to closer business relations with the colonies. So far as our relations with Great Britain herself are concerned, it is a matter of no consequence whether we have a treaty or not. The only cause for apprehension is in our trade with the British colonies, chiefly with regard to our sugar industries."

The *Frankfurter Zeitung* says:

"It is doubtful that Great Britain will gain much by the step she has taken, for she can not offer the colonies much. The colonies naturally want privileges for their raw products in England, but England can not afford to increase the necessaries of life for her working population, nor impose duties on the raw materials necessary for her industries. On articles like sugar she can, however, impose a hostile duty, and thus deal a severe blow at the sugar-exporting states. But it is not likely that our Anglo-German agreement will be difficult to effect. The interests at stake are too great on both sides to permit hostility."

The *Magdeburger Zeitung* thinks German trade would be the principal sufferer in a tariff war between Germany and England. The *Danziger Zeitung* is not sure whether some effects of the denunciation of the treaty may not be felt even before it becomes ineffective. The *Hamburger Nachrichten*, Bismarck's paper, declares that, if England should ultimately decide upon a tariff war, no great harm will be done. The German merchants would retaliate by taking the commission business and the transportation out of the hands of the English altogether, and the result would be as disastrous as that of the famous Merchandise Marks Act, which, tho designed to crush German trade, only advertised the excellence of German wares. In view of the coming struggle of the German Government with the Reichstag for a larger navy it is rather significant that the *Kölnische Volks-Zeitung*, Cologne, one of the most influential Catholic papers, indulges in a violent attack upon England. The paper says:

"John Bull's sole object is to annihilate the German export trade to the United States and thereby to deal the hated German manufacturers a fatal blow. England's aim is to avail herself of the twenty-per-cent. remission granted by the Dingley tariff to those countries which accord the same to the United States. England will put a duty on foodstuffs and raw materials in order to be able to grant a remission."

This seems to indicate that the Clericals, the largest party in the Reichstag, are prepared to assist the Government in a strong foreign policy.—*Translations made for* THE LITERARY DIGEST.

Industries and Iron, London, comes to the conclusion that it will be useless for British manufacturers to try to compete with the United States in supplying mining machinery for the Klondike gold-fields. It says: "West Australia is by no means worked out as yet as a market for mining machinery, but now the world is ringing with the details of the sensational discoveries in Klondike, in British territory. It is, at the same time, hardly likely that our home engineers will participate to any great extent in the furious demand which, if the intelligence that has reached us be well founded, must speedily arise for plant and implements of all sorts. It has taken us all our time lately to hold our own against our American friends in South Africa, and it may safely be predicted that the bulk of the supplies in this case will be furnished from America."

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MISCELLANEOUS.

THE LEPER ISLAND OF MOLOKAI.

IF the Hawaiian treaty of annexation becomes an accepted fact, there will come into the domain of Uncle Sam a little island which possesses a pathetic interest that attaches to no other island in the world. Bishop E. R. Hendrix tells about it in *The Independent*, and we quote from his description:

"A land where one does not have to pay taxes or rents, and where a beneficent Government provides cottages and rations, herds, and clothing, and where not only blankets but even medical attendance are without cost, is not this a veritable Utopia? Yet such a land is our nearest neighbor in the Pacific, and is only some two thousand miles distant. As one's steamer leaving San Francisco approaches the Hawaiian Islands before it can drop anchor in the beautiful harbor of Honolulu, it must needs pass Molokai. And Molokai? Why, that is the fifth island in size of the entire group of the Sandwich Islands, and is some forty miles in length, with an area of about 200,000 acres. On its eastern side are elevations of fully 2,500 feet, while on its western slopes they diminish to a height of about 1,000 feet. Its valleys are beautiful, and are filled with deer. A herd of spotted deer, presented by the Mikado of Japan some thirty years ago, were placed by the King of the Sandwich Islands on Molokai, and now number some three thousand, roaming at will over a large part of the island. Here are many kinds of the most luxuriant tropical vegetation, the balmiest air, the most invigorating sea-breezes, even such spicy breezes as blow soft o'er Ceylon's isle. But tho every prospect pleases, few persons can be induced to make their home on Molokai. The entire population is only some three thousand, and a year ago eleven hundred and twenty of these were lepers. Possibly nowhere in the world is the census more carefully taken and more accurately known than is the case in the northern part of this interesting island.

"Molokai, as is well known, is the name for the leper colony of Hawaii. The lepers do not occupy all the island, but only a grassy plain, ten miles in length, and varying from one to two miles in width on the north side of the island, and yet separated wholly from the rest of the island and its population by a precipice fully a thousand feet high, which can be scaled at only one point, and here it is securely guarded. Despite their freedom from taxation and rents, their ample supplies of food and clothing, their abundant herds of cattle and horses, and their fertile fields which require so little labor, the lepers are virtually life-prisoners, shut in by the ocean on one side and by the impassable mountain on the other. Most of the lepers are natives, but foreigners are found among the colonists, and all who once come to this part of Molokai save to bring supplies or to inspect, as the Board of Health twice each year, do so with the expectation of never returning. At a cost of some $10,000 per month, the Hawaiian Government maintains this open-air leper hospital in order to perfectly quarantine and thus finally stamp out leprosy among the Sandwich Islanders. Sheltered from the strong sea wind, this plain of Kalaupapa would make an ideal place of residence, alike for its beautiful surroundings and the salubrity of its climate; and here everything is done, compatible with preventing the spread of the disease, to make its unhappy victims contented. But the heart-rending wails of those who part with loved ones and friends for the last time as they are about to be conveyed to Molokai tell the motto of the Leper Asylum: 'All hope abandon, ye who enter here.' But this separation from friends is the chief sorrow of the Hawaiian leper, and that is required in order to save loved ones from the possible contagion of the disease."

The victims of leprosy are not, of course, confined to the lower classes, but are sometimes drawn from the best families. In this connection Bishop Hendrix tells the following story:

"It is stated that the first person to be removed to the leper island was a lawyer who had been active in securing the regulation which required the removal of lepers in order to prevent the spread of the disease. No sooner did the unmistakable evidence of the dread disease first appear than he insisted on setting the example of patriotism in voluntarily surrendering himself to be removed to Molokai, altho some years might have passed before his condition would have been known to the public. The disease had made considerable inroads among the lower classes, and nothing but this heroic remedy promised to suppress it effectually."

The remedy, we are told, is proving an effectual one, and the visitor to the Hawaiian Islands will now have to go to Molokai to find a leper. Thirty years ago the disease threatened to exterminate the population.

SOME OF BARNATO'S CHARACTERISTICS.

HARRY RAYMOND tells us nothing strikingly new about the late multi-millionaire of South Africa; but what he does tell us comes with an air of authority as from one on intimate terms with Barnato. After rehearsing some of the now well-known facts regarding Barnato's rise in South Africa, first as a "kopje-walloper" (diamond broker), then as a promoter of diamond-mine companies, then as an organizer of gold-mine companies, Mr. Raymond proceeds (*Contemporary Review*, August) as follows:

"The Barnato millions were not, however, entirely derived from the buying and selling and general trading operations of the most important member of the firm. Mr. B. I. Barnato added to his marvelous business instinct and capacity for figures a genius for stock-exchange manipulations which made him the most important operator in Kafirs, until no one could bring out a new venture, no matter how good it might be, without his help to make the market. In every good thing that was floated he had therefore to be consulted and considered, and let in to secure his help. The result has been, as he himself frankly admitted, that he made more money by aiding or frustrating the plans of others, operations in which he never appeared at all, than by the long years of unremitting attention to his own projects. In this connection he achieved some remarkable deals, and the scale and apparent recklessness of his operations were such as struck awe into more ordinary men. Yet having once planned out his course of action, he never after swerved from it, and less than twelve months ago he declared to the writer, 'Worry! nonsense, I have never had a business worry since we began the Kimberley amalgamation when I had to plunge, win or lose all.' It has before been said of men that all they touched turned to gold, and here was a man who for seventeen years had never had a plan miscarry. It was to no fabled converting touch of gold that he owed this success, nor, as others phrased it, to 'Barney's luck,' but to the unsparing, unceasing toil he devoted to every detail of his business; to his power of concentration, and to his marvelous grasp of detail. In all his mining and industrial operations there was not a single feature of the working, a single apparatus or process used, with which he was not perfectly familiar. In all his company undertakings, such a thing as a speech prepared by others for him to read was absolutely unknown, and no man ever labored more patiently or with more uniform success to convert the refractory when it was advisable. Both at Johannesburg and in London, the latter especially on an occasion fresh in all memories, he has had to confront angry critics, who, smarting under apparent loss, were not careful either as to the terms in which they denounced him, or the epithets they employed. But the results were invariably the same, withdrawal of all charges and renewed votes of confidence passed by acclamation without a dissentient. While, however, no one could be more conciliatory, more pleasingly explanatory than he, when it was advisable, he could take to fighting too, when his judgment approved, and then his attack was irresistible. 'If you are going to fight,' he said, 'always get in first blow. If a man is going to hit you, hit him first and say, "If you try that I'll hit you again." It is of no use you're standing off and saying, "If you hit me I'll hit you back." D'ye understand?' 'Yes, I understand,' I answered; 'but you are quoting Kingsley in "Westward Ho!"' 'Who was Kingsley and "Westward Ho!"?' he sharply queried. After I had explained and quoted the passage from Drake's letter to Amyas Leigh, he said: 'Ah! I did not know anything of Kingsley, but when he wrote that he knew what life was, and he was right and I am right, tho it is queer for me to get a supporter in one of your parsons. If he was a

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true man he would also have to agree with our law of "an eye for an eye and a tooth for a tooth," but being a Christian, of course he couldn't do that. Pah! never let a man wrong you without getting square, no matter how long you wait, and never wrong a man if you can help it, because he will wait his time to get back on you, and at the worst possible moment,—I don't care whether it is Jew or Gentile, it is all the same.'"

Barnato's philosophy, however, tho it seems to have been successful in making him a rich man, does not appear to have been equally successful in making him happy. We quote Mr. Raymond again:

"He never met a man without performing a mental analysis of his abilities, as to how they might be utilized for the advancement of Barnato Brothers, and never forgot a face or anything else he desired to remember. But in all this, in his office hours and in the extra office hours of various reputed pleasures, all made by him subservient to his work—himself the gayest of every party, the genial companion, the witty host—he lived a life of appalling solitude and loneliness. As in his scheme of life every man was a possible contributor to his projects, so every one who approached him did so for the furtherance of their own interests only. That any one should ever desire his friendship or be interested in his personality as a man was to him inexplicable, and therefore incredible. To him all mankind were at once chessmen for his game of life, and leeches who would suck what they could from him, and hang wherever possible. Had he lived longer, this awful frozen solitude of the heart would have melted away, and the thaw had already commenced with the first clinging finger-touches of the two children, by whom the later years of his married life had been brightened. His nephews, too, his sister's sons, Woolfe and S. B. Joel, had been carefully trained and introduced into his business for their relationship alone; but they had manifested such great ability, and were so evidently attached to him personally, that their influence would have aided that of wife and children in accelerating the thaw. But it was not to be, and, by reason of his awful loneliness and lack of humanity, B. I. Barnato missed greatness, and is no more. Dead, and by his own hand, for the mainspring of that magnificent human machine, never relaxed, snapped. He who at forty-five years of age had the world at his feet, and might have been numbered among its great ones, ended his career a mere financier and nothing more."

THE OLDEST LIVING CREATURE IN THE WORLD.

THIS is the proud title conferred upon a giant tortoise recently taken from the little island of Aldabra, in the Indian Ocean, and installed in the Zoological Society's collection in London. It weighs over a ton, and has a record going back one hundred and fifty years. How much longer it has lived no one knows.

Commenting on the long life attained by this tortoise and by others, the London *Spectator* gives us the following interesting dissertation:

"The structure of the tortoises contributes a large share to their preeminence in length of life. Their bodies are spared the whole of that exhausting process of collapse and expansion which we call 'breathing.' The cruel wear and tear of this incessant motion, involving work of lungs, muscles, ribs, and air-passages, unnoticed in health, but one of the most distressing facts revealed by illness, does not fall on the happy tortoise. His 'shell,' back-piece and breastplate alike, is as rigid as a piece of concrete. The 'armor' of an armadillo rises and falls on his back at each respiration. That of the tortoise being an 'outside skeleton' instead of a 'process of the epidermis,' he is kindly saved all his trouble. He sucks in air by making a vacuum with his tongue, and swallows it like water, the reservoir instead of a stomach being his capacious lungs. In addition to this enormous saving of energy, the tortoise enjoys two other structural advantages. He has no teeth to break, decay, get out of order, and ultimately starve him to death, like those of an old horse or a broken-toothed rabbit. Instead he has sharp horny edges to his mouth, which do not break or get out of order. And, lastly, there is his impenetrable shell. In reference to this, size is of a real advantage, for tho small tortoises may live for centuries in bishops' gardens, they have their enemies in the outer world. Adjutant-storks swallow them whole and digest them, shell and all, and in California the golden eagle carries them up to a height and lets them fall on the rocks, thereby smashing their shells, as the Sicilian eagle was trying to do when he dropped the tortoise on the skull of Æschylus. But when a tortoise grows to a weight of 200 pounds there is no living animal which could injure it in any way. As it can swim it can not drown; its limbs are so constructed as to be little liable to fracture, and its interior is so arranged that it can fast for long periods, and has an internal reservoir of water, tho it is naturally rather a thirsty animal. Charles Darwin, when among the giant tortoises of the Galapagos Islands, saw the newly hatched young carried off by buzzards and carrion hawks, but the full-grown animals of 200 pounds' weight seemed beyond the chance of any danger. He surmised that their deaths, when such took place, were only due to accident, such as falling over precipices, and inhabitants of the islands corroborated this conclusion."

CYCLISTS' EQUIPMENT FOR A TRIP IN CHINA.

THE English journal *Travel* has sent three cycling commissioners into China. They struck into China from upper Burmah, and as they expected no chance to procure so much as a spare screw or a pill until they reach Shanghai, they had to equip themselves for a tour of three thousand miles. Here is the description given by one of them of his impedimenta:

"In the frame bag was a package containing blocks of writing-paper upon which our adventures were to be recorded; there were three stiff notebooks, pens, pencils, and ink. There was a medicine-chest, charged chiefly with quinine and chlorodyne. There was a little parcel of repairing material, a pouch of tobacco and a pipe (essentials, handkerchiefs, sun spectacles, comb, soap box, tooth-brush, a reticule filled with buttons, needles and thread, darning needles, two balls of wool, and a spare inner tube. In the bag fastened on the special carriage over the back wheel was an extra shirt, two extra pairs of stockings, two extra pairs of drawers, a cloth cap to sleep in, a pair of pajamas, a towel, and a pair of heavy hobnailed jungle boots for use when cycling was impossible. On the handle-bar was a carrier for a coat and mackintosh, and while on one side hung a water-bottle, on the other was fastened a revolver-case. In front hung another bag. In the smaller compartment was a volume of Shakespeare, and in the larger a plate, a collapsible cup, knife, fork, and spoon, the odd corners to be filled up with food. Altogether, the bicycle so loaded weighed 75 pounds, and as the rider himself weighed 161 pounds, altogether the machine with cyclist turned the scale at 236 pounds. . . . What with our bicycles packed up like removal vans, so that it required an acrobatic feat to mount into the saddle, and with long hunting-knives at our belts to be used in case any argument became heated, we presented rather an imposing cavalcade the morning we moved out of Mandalay, and slowly pedaled to the shores of the Irrawaddy."

CHANGED THE NAME.—"They are not called chaperons any more." "What are they called?" "Promoters."—*The Record, Chicago.*

BICYCLE RECKONING.—"So the engagement is broken?"
"Yes."
"You weren't engaged to him long, were you?"
"Two centuries."—*The Evening Post, Chicago.*

CORRESPONDENTS' CORNER.

Relative Size of the Lutheran Bodies.

Editor of THE LITERARY DIGEST:—

The statement under Religious Notes in your issue of August 14, that "of the four general bodies into which the church (Lutheran) is divided, the General Synod is the second in size" is not correct and is therefore misleading. July 31, 1896, the latest statistics which I have at hand, the General Council had 328,622 members. This number has been very materially increased since then; but without this increase the General Council is easily the second in size of the four general bodies of the Lutheran Church.

PHILADELPHIA, PA. W. L. STOUGH.

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BUSINESS SITUATION.

Improvement continues in most branches of trade. *Bradstreet's* emphasizes the significance of bank clearings, only 14 out of 81 cities showing decreases in the amount of clearings reported one year ago: "This week's clearings for all cities are 18 per cent. larger than in the like week two years ago, 40 per cent. larger than three years ago, 54 per cent. larger than in the corresponding week in the panic year 1893, 3.8 per cent. larger than in 1892, 10 per cent. larger than 1891, but 4 per cent. smaller than in the corresponding period in 1890."

A Bright Outlook.—"The general trade situation continues to improve, and aside from the unnecessarily prolonged strike of the soft-coal miners there is little in sight to cloud the outlook.

"The feature of the week is the advance in prices of almost all leading staples, beginning with an upward movement all along the line in iron and steel. Steel billets are now $1.50 above lowest figures, bars $1.50, rods $3, and plates $1. Bessemer pig iron is up 25c. and foundry a like amount. Southern irons are very strong on a continued active export movement. Where wire mills have not advanced prices they have withdrawn quotations.

"Some western steel mills are sold up to January 1, which with the demand for earlier deliveries from furnaces than had been arranged for are quite significant. Lead, too, and soft coal are higher, as is wheat, notwithstanding one or two reactions. *Bradstreet's* points out that the statistical position of wheat is the strongest known since the United States became a considerable exporter, and that its price, as well as that for bread, is likely to materially exceed the present week's advances. Following that for wheat, prices are higher for wheat flour, for corn, oats, lard, potatoes, butter, eggs, beans, cheese, leaf tobacco, wool, and live stock. Advances for leather, hides, lumber, and linseed oil are also reported.

"Cotton, which is up 3-16 cent, reports the smallest world's stock for seven years past at this period, an improved tone and higher prices for the manufactured product. In spite of crop damage the tendency of estimates is toward the largest total yield on record, but with probabilities favoring much better prices than those obtained for the crop of 1894-95, the out-turn of which was 9,873,000 bales.

"Advances are being also asked for re-orders of woolen goods af mills, but print cloths, petroleum, and sugar are unchanged for the week, while pork is reported slightly lower than a week ago. No such general or pronounced upward movement of prices of nearly all leading staples has been witnessed within a week for many years."—*Bradstreet's, August 28.*

Steady Business Gain.—"Speculative markets have their turns of reaction, but business has none this season, gaining with a steadiness which is most gratifying. The starting of works, increase in hands employed, advances in wages and in prices of products, and the heavy movement of crops, are facts before which all speculative influences have to bow. The week's despatches mention sixteen iron works which have started against one closing, fifteen woolen works started, and so in many other branches, while many more works have increased force and many are preparing to resume, and some have increased wages. While these things continue—with gain rising and going abroad in enormous quantities—money markets have reason for abounding confidence and speculative markets for strength. Crop prospects are contradictory, as usual at such a time, but it is noteworthy that none of them indicate anything less than an ample supply of the great staples.

"Wheat rose over 6 cents Saturday with exaggerated reports of injury, fell nearly 8 cents, advanced 4 cents, and then declined sharply, closing 1 cent lower for the week. That some harm was done to spring wheat in three States appears, but no accounts entitled to respect indicate damage reducing the yield below 540 million bushels, which would be 25 millions larger than any other crop except that of 1891. In spite of great lack of cars, wheat receipts were 4,349,594 bushels for the week, and for four weeks 15,589,681 bushels against 14,896,947 last year, and Atlantic exports, flour included, tho somewhat checked by higher prices, were 3,568,369 for the week against 2,207,516 last year, and for four weeks 13,387,687 bushels against 7,310,177 last year. Receipts of corn bear strong testimony to the seriousness of foreign needs, being 6,840,744 bushels for the week against 2,813,919 last year, and Atlantic exports in four weeks have been 10,466,478 bushels against 5,617,110 last year. The price rose 1⅛ cent for the week."—*Dun's Review, August 28.*

Stock and Money Market.—"Stocks have been strong without large dealings, because of the constant absorption, closing with an average advance of $1.43 per share in spite of the usual reports of foreign selling. Railroad earnings continue cheering, for August so far 8.6 per cent. larger than last year, and only 4.6 per cent. below those of 1892, while eastbound tonnage from Chicago is larger in August than in either previous year. Bank exchanges continue to exceed those of 1892, for the week 5.8 per cent., and for the month thus far 12.6 per cent,, being 38.9 per cent, larger than last year. The commercial loan market not only increases in volume but grows broader, showing clearly increasing distribution as well as increasing production, and of the banks reporting, such loans now average 60 per cent. of their total loans. Foreign exchange is held near the gold-importing point by offerings of bills against future export.—*Dun's Review, August 28.*

Csnadian Trade.—"There is a fair demand for fall goods at Montreal, where a local exhibition has attracted buyers, Sales of dairy produce at Toronto are very heavy, and the movement of cereals is quite free. Outlook for the autumn trade is good. Nova Scotia trade has been stimulated by tourists. New Brunswick crop reports are satisfactory, but lumber shipments thence have stopped and mills have shut down. Bank clearings at Winnipeg, Toronto, Hamilton, Montreal, Quebec, and Nova Scotia amount to $20,622,000 this week. Last week the total was $23,346,000 and a year ago $18,954,000. There are 39 business failures reported from the Dominion of Canada this week. Last week the total was 41 and a year ago it was 31 [*Dun's Review* 34 to 33 last year]."—*Bradstreet's, August 28.*

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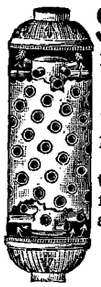

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PERSONALS.

W. E. B. DU BOIS, a colored man, has been appointed professor of economics and history in Atlanta University, an institution for advanced education of men of his race. After two years of post-graduate study at Harvard, the latter conferred on him the degree of Ph.D., one of the few degrees that institution has given for work in economics and history. From Harvard Dr. Du Bois went to Germany and spent two years in study. Returning, he taught two years in Wilberforce Seminary, Ohio, and later was employed by the University of Pennsylvania to undertake a statistical investigation among the negroes of Philadelphia. He is the author of "A History of the Suppression of the Slave Trade in the United States," which has been published by Harvard University as the first volume of its historical series. He is a regular contributor to the *Annals* of the American Academy of Social Science and other periodicals.

HENRY O. TANNER, the negro artist, one of whose paintings has been purchased by the French Government for the Luxembourg Gallery, was born in Philadelphia about thirty-five years ago. He is the son of Bishop Tanner, formerly of Philadelphia, but now of Kansas City, Mo. When young Tanner was still in the twenties he became drawing instructor in Fisk University, Nashville, Tenn. Later he went to Paris, and there became a pupil of Benjamin Constant. He exhibited in the Salons of 1895 and 1896, his pictures then attracting favorable criticism, and his "Daniel in the Lion's Den" receiving the coveted "*mention honcrable.*" It is his "The Raising of Lazarus" that is to hang in the Luxembourg.

THE POPE'S KNOWLEDGE OF CURRENT EVENTS.—As explaining the wide knowledge of passing events in all parts of the world with which the Pope astonished Sir Wilfred Laurier at their recent interview, it is stated that the first thing done by his Holiness every morning is to listen to a careful *résume* of the previous day's events. This is prepared for him by Vatican officials, whose special duty it is, and who work at the task of summarizing newspapers, telegrams, and letters from midnight until the Pope is ready to receive their reports. This general outlook over the world, a Roman correspondent says, is shortly afterward completed by a visit from Cardinal Rampolla, with whom the Pope discusses the most important affairs. After a frugal breakfast, his Holiness descends to the garden, and is driven to the tower of Leo IV., escorted only by a member of the Noble Guard, with whom he converses about the doings and gossip of the town. He usually descends from the carriage to take a walk in his flower-garden, which, tho not large, is bright with blossoms, and in which he is said to take a great interest. He occupies himself also with the growth of his grape-vines, speaking personally on the subject with his gardeners. Grapes are among his favorite fruit, especially the pizzutello, an oblong white grape, found almost exclusively near Rome. In the tower he attends only to ecclesiastical or literary work, especially Latin poetry, in which he is such an adept, and a little before sunset returns as he came to the Vatican Palace. If nothing of great importance has occurred he is not disturbed with politics until the next morning. It is asserted that the Pope's attention at present is again directed toward the subject of international arbitration, of which he is such a stanch advocate, and which he considers a principle peculiarly appertaining to the domain of the Papacy. He says that the duty of the head of Catholicism is to work for the establishment of permanent peace among nations. He seems to think that the concert of powers, which has so long succeeded in remaining unanimous with regard to the Levant question, is a step toward the realization of his cherished ideal.—*The Times, New York.*

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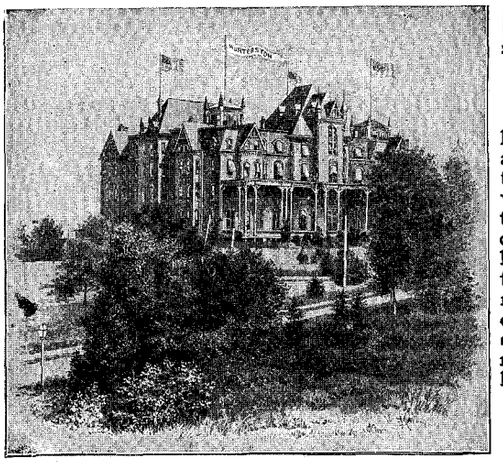

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Current Events.

Monday, August 23.

A fruitless conference of coal-operators and miners is held at Pittsburg. . . . A number of mills in Ohio and New England start up. . . . President McKinley and Secretary of War Alger leave Lake Champlain for Buffalo. . . . The plant of the Union Stock Yards at Rodez, Cal., is to be converted into a sugar-beet factory. . . . A syndicate purchases the beach land between Long Branch and Asbury Park, N. J. . . . United States capitalists secure important concessions from the Honduras Government and will liquidate the national debt. . . . Curly Chief, noted Pawnee Indian, 100 years of age, dies near Perry, Okla.

M. Faure, President of France, arrives in Russia, and is the guest of the Czar at the Peterhof Palace. . . . The Afridis attack Ali-Musjid and Fort Maude; the Ameer disclaims all responsibility for the work of the tribesmen. . . . The Imperial Ottoman Bank announces its willingness to provide the entire amount of the indemnity to be paid by Greece to Turkey, if control of Greek finances is assured as security.

Tuesday, August 24.

President McKinley speaks at a banquet at the national encampment of the G. A. R. in Buffalo. . . . A conference of coal-operators and miners fails to reach an agreement in Pittsburg. . . . Silver makes a new low record price. . . . Superintendent Young of the Congressional Library at Washington plans a reading-room for the blind. . . . The Western Passenger Association decides against granting concessions to members of the New York Merchants' Association.

The rebellion among the hill tribes of India is spreading rapidly; the warlike Afridis attack Forts Maude and Ali-Musjid in the Khyber Pass, capturing and burning the former. . . . The British Ambassador at Constantinople is instructed to accept the Turkish proposals regarding the evacuation of Thessaly, subject to the consent of Greece. . . . Policemen chasing an Armenian create a panic in Constantinople. . . . The President of France disembarks in St. Petersburg, and meets with a reception of great enthusiasm.

Wednesday, August 25.

A number of Pittsburg coal-operators decide to reopen their mines. . . . President McKinley reviews the parade of the G. A. R. at Buffalo. . . . The steamer *Willamette* at Seattle brings news from the Klondike. . . . A convention of the "National" or "American" party is held in St. Louis. . . . Rival Republican factions nominate candidates for mayor of Baltimore. . . . The Cuban League of the United States is said to have temporarily suspended operations. . . . The twentieth annual meeting of the American Bar Association is held in Cleveland, Ohio. . . . The Universal Peace Union convenes in Mystic, Conn. . . . The Massachusetts state committee calls a gold Democratic convention in Boston for September 30. . . . Wisconsin's prison-label law is declared void by Judge Seaman.

President Borda of Uruguay is shot and killed by an assassin as he was leaving the Cathedral in Montevideo; the murderer is arrested. . . . Fort Ali-Musjid in the Khyber Pass is captured and burned by the rebel tribesmen of the Indian frontier; the entire pass is now in possession of the rebels. . . . It is said that the prisons of Constantinople are crowded with Armenians and liberal Turks; Turkish cruelties in Armenia continue. . . . The British Association for the Advancement of Science closes its meeting in Toronto. . . . In a speech before the Volksraad of the South African Republic President Krüger repudiates British suzerainty of the Transvaal. . . . Canada extends the benefit of her preferential tariff to eleven more nations.

Thursday, August 26.

J. P. S. Gobin, of Lebanon, Pa., is elected commander-in-chief of the G. A. R.; Cincinnati is selected for next year's encampment. . . . Nebraska Republicans nominate A. M. Post for associate justice of the supreme court, and indorse the St. Louis platform and pass a resolution calling for intervention in Cuba; Senator Thurston declines to stand for reelection to the United States Senate. . . . In the Republican state convention in Maryland, Senator Wellington is defeated; new primaries are ordered to be held in Baltimore, and the convention adjourns until September 15. . . . The Republican state convention in Pennsylvania nominates John S. Beacom for State Treasurer, and indorses the St. Louis platform. . . , Governor Griggs of New Jersey addresses the National Bar Association in Cleveland, . . . Consul-General Lee, at Havana, telegraphs the State Department that the case of Evangelina Cisneros has been greatly misrepresented and exaggerated.

Fort Lundi-Kotai in the Khyber Pass is attacked and burned by the rebel Afridis on Tuesday; the London *Times* urges the disarmament of the tribes on the Indian border. . . . President Faure reembarks at Cronstadt on his return to France; at a luncheon on the French warship *Pothuan* the Czar and President refer in their speeches to a Franco-Russian alliance. . . . It is announced that Dr. Von Holleben will succeed Baron Von Thielmann as German Ambassador to the United States. . . . The French cabinet decides not to make a change in the grain duty at present.

Friday, August 27.

President McKinley is Senator Hanna's guest at Cleveland, Ohio. . . . Secretary Sherman decides to open the Ohio campaign with at least one set speech. . . . The American Bar Association at Cleveland takes measures to formulate legislation against bribery. . . . Senator Chandler is interviewed regarding the ten-per-cent. discriminating clause of the new tariff.

The Indian Government is preparing to move in force against the rebellious Afridis; the telegraph line through Bolan Pass has been cut, increasing the fear of an uprising on the Beluchistan frontier. . . . Ogden Goelet, of New York, dies on board his yacht *Mayflower*, in Cowes Road. . . . The Korean Government, with the consent of Japan, has ceded to Russia, for a coaling-station, an island near Fusan. . . . Premier Azcarraga of Spain announces that there will be no change from the policy of the late Canovas del Castillo; confidence in General Weyler is expressed. . . . Lord Salisbury suggests that Great Britain, France, and Russia jointly guarantee the Greek indemnity loan and control the revenues set apart to meet this obligation.

Saturday, August 28.

A reception is held for President McKinley at Cleveland, Ohio. . . . The New York city cloakmakers win their strike for an advance of twenty-five per cent. in wages. . . . Star Pointer paces a mile at Readville, Mass., in 1.59¼, beating the world's record. . . .

Sharp fighting between the British detachments and the rebellious hill tribes continues on the Afghan frontier. . . . The Spanish Government is arranging for a fresh loan to strengthen her navy, the pledge to be the navigation tax. . . . A new ministry is named in Uruguay, and peace between the revolutionists and the Government is expected. . . . The steamer *Windward*, with the members of the Jackson-Harmsworth Polar expedition on board, passes Aberdeen, Scotland, on the return journey.

Sunday, August 29.

President McKinley attends services at Epworth Memorial Methodist Episcopal church in Cleveland; in the evening he is one of a dinner party at the home of Senator Hanna. . . . It is said that William F. Harrity has written a letter to the chairman of the Democratic state committee in Pennsylvania, declaring that he has no intention of resigning from the national committee.

Fighting along the Northwest frontier of India continues. . . . The Zionist Congress in session at Basle, Switzerland, discusses a plan for the purchase of Palestine for the Jews. . . . The Hungarian Minister of Agriculture estimates the world's wheat harvest at 573,760,000 metric hundredweight, while the requirements are 655,150,000 hundredweight. . . . A demonstration headed by the mayor takes place in Marseilles in favor of the abolition of the duty on corn.

FREE.

We direct special attention to the following remarkable statements.

Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold: dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

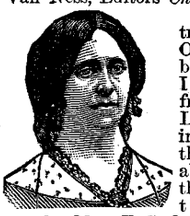
Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city has been signally blessed by this treatment in the cure of throat affection. —REV. C. R. PATTISON, Eustis, Fla.

He Threw His Slate Away.

In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear, in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead, S. D.

The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: *I can cordially recommend its use.*" Write for fac-simile of this letter * * *

It has always been a pleasure to carry your ads, and your remedies are popular with our people. Bell and Van Ness, Editors *Christian Index*, Atlanta, Ga.



Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head, and the pain was almost unbearable, now I am cured, and thank God I heard of this treatment, which has no equal.—MISS E. S. ORR, E. Harpswell, Maine.

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CHESS.

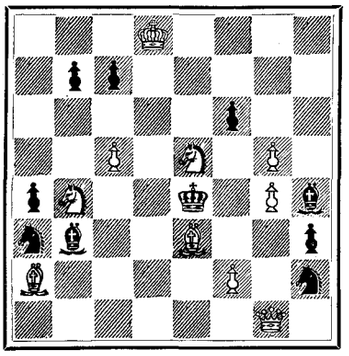
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 220.

BY CHEVALIER DESANGES.

Black—Ten Pieces.

K on K 5; Bs on K R 5, Q Kt 6; Kts on K R 7, Q R 6; Ps on K B 3, K R 6, Q B 2, Q Kt 2, Q R 5.



White—Ten Pieces.

K on Q 8; Q on K Kt sq; Bs on K 3, Q R 2; Kts on K 5, Q Kt 4; Ps on K B 2, K Kt 4 and 5, Q B 5.

White mates in three moves.

ERRATUM.

In Problem 218, the Black Kt should be on Q B sq instead of on K Kt's sq.

Solution of Problems.

No. 216.

1. B—R 3 — K x P
2. Q—Q B 3 ch — K—Q 4
3. Kt—B 6, mate

2. ..... — K—Kt 4
3. B—B sq, mate

1. ..... — P-R8 queens, Kt x P, or B moves
2. Q—Kt 4 — Any
3. Q—Q 7 or B 8, mate

2. ..... — K x P
3. Q—Q B 4, mate

Correct solution received from M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; Gen. F. S. Ferguson, Birmingham, Ala.; H. V. Fitch, Omaha; O. B Joyful, W. G. Donnan, Independence, Ia.; Van Poland Cott, New York city; Victor Abraham, Cincinnati.

Comments: "A splendid problem, unusually difficult"—M. W. H. "One of Dalton's best"—Rev. I. W. B. "A gay deceiver"—Gen. F. S. F.; "Ingenious problem"—H. V. F. "Quite clever"—O. B. J.

This little problem has proved to be a puzzler to the majority of our solvers. Those who sent other key-moves than the one given above, overlooked P Queens, and the consequent move of the Black Queen to Kt 2.

Victor Abraham was successful with 214, 215, 216. O. B. Joyful got 216. V. C. Dibble, Charleston, S. C., J. S. Smith, Linneus, Mo., and F. H. Hitchcock, Scranton, Pa., found the way of doing 214.

Again we ask our solvers to be prompt in sending solution. When you wait two or three weeks and then send solution of several problems on same page, you occasion us unnecessary work, and run the chance of not being credited for your solution.

The fourth game in the Correspondence Tourney has been finished. E. A. Hasseltine, Bristol, Vt., played a Ruy Lopez against the Rev A. Taylor, Fair Haven, Vt. White resigned after Black's 42d move.

International Congress in Berlin.

This Tournament, in which all the Chess-giants—Lasker, Steinitz, Tschigorin, Pillsbury, Tarrasch, Maroczy, Blackburn, Walbrodt, Janowski, and others—are expected to do battle, will be held in the Architektenhaus, Wilhelmstrasse, beginning on September 13 at 9 A. M., and closing with the distribution of prizes on October 3. Six prizes are offered—2.000, 1,500, 1,000, 600, 400, and 200 Marks respectively. In addition there are two other prizes: 100 Marks for the best score against the prize-winner, and 300 Marks offered by Baron Albert de Rothschild for the most brilliant game. There will be, also, what is called a Haupt Tourney for players not strong enough to play with the Masters, in which 900 Marks will be given as prizes. The time-limit is two hours for the first 30 moves; afterwards, 15 moves per hour.

Chess Nomenclature.

Chess is not only the royal game, but also the historical game. The names, position, and powers of the pieces, together with the purpose of the game, reveal actual historical conditions of ancient times. The board presents two armies facing each other. The opposing Kings with their Queens occupy the center of the host, surrounded by their defenders. Next to the King and Queen stand the Bishops, representing the influence of the Church. They recall the great power wielded by ecclesiastics in the affairs of state, and bring to mind the fact that men who wore the mitre were, in many cases, not only wise counselors but mighty warriors. The Knights bring back the age of chivalry. The Rooks tell of castles, and the Pawns show the foot-soldiers in the van bearing the brunt of the attack or forcing an opening for the oncoming host.

When, however, we go further back than the fourteenth century, we find that the names and powers of some of the pieces were not the same as they are now, and have been for four or five hundred years.

Our English word, King, evidently comes from the Arabic, *Shah*, and we get our expression, "check-mate" from *Shah mat*, the chief or King is dead.

The name Queen, and the mighty power given to this piece, open up a subject both curious and interesting. It were quite natural that where there was a King, there should be a Queen, but it was quite unnatural that the Queen should be the most powerful fighter in the whole army. It has been surmised that, in giving to the Queen this great power, there is an acknowledgment of the influence of woman in bringing about wars, in controlling and even vanquishing Kings, Bishops, and Knights. But, we have to discard all this when we get out of the realm of fancy. The earliest name we can find for the Queen is *Farz* or *Firz* (Arabic), signifying "counselor," "minister," or "general"; this was Latinized into *Fargia* or *Fercia*. The French altered it into *Fierce* or *Vierge*. There is a story that the piece called in French *Vierge* (signifying Virgin), was in England called Queen, in honor of Elizabeth, the Virgin Queen. Whether there is any truth or not in this story, it is a fact that in an old Latin manuscript *Ferzia* and *Regina* are both used to designate the piece we know as the Queen, and the names of the pieces in the reign of Henry VIII., as given in *Hormani Vulgari* (1519) are Kynges, Quyens, Alfyns, Knyghtis, Rokis, and Paunes. In Caxton's "Game and Playe of Chesse" (1474), there is a picture of a Queen enthroned, with a description of her beginning "Thus ought the Quene be maad; She ought to be a fair ladye sittynge in a chayer and crowned with a corone on hir heed." Nicholas Breton (1593) writes:

"The queene is queint and quicke conceit,
Which makes hir walke which way she list.
Hir force is such against hir foes,
That whom she meets she overthrows."

In Icelandic, this piece is called *Fru*, lady, and *Drottnung*, Queen.

Chaucer keeps the old Arabic name. He says:

"She stole on me and took my fers;
And when I saw my fers away,
Alas, I couth ne lenger play."

The Fers or Queen was originally the weakest piece on the board, and moved only one square diagonally. The power she now possesses was conferred upon her not earlier than the beginning of the fifteenth century.

The Bishop was, in Persian, *Pil*, an elephant, Arabic *Fil* or *Al-fil*, whence the Italian *Alphilus*, *Alfinus*, and *Alfière*, and the Old English *Alfin*. Rowbotham (1562) says: "The Bishoppes some name *Alphins*." In Sanscrit, Hindostani, Persian, Arabic, Turkish, Burmese, and Chinese, the name for the piece we call Bishop signifies an elephant. The French call it *Fol* and *Fou*, these words no doubt coming from the Arabic *Fil*. This French designation of the Bishop as a fool is referred to by Craftsman (1733): "The Bishops indeed . . . . in your old Chess-boards, are alwas described as Fools, and distinguished accordingly with long ears and bells."

The Knights and Rooks seem always to have had the same powers as they now have. We get our word Rook from Persian *Rukh*, old French *Roc*, meaning Castle. "It is probable," writes Douce (1793), "that the European form of the Castle was copied in part from some ancient Indian piece with the elephant and castle on his back."

Sir William Jones, in his poem to Caïssa, refers to the Rooks as elephants carrying castles:

"Four solemn elephants the sides defend,
Beneath the load of ponderous towers they bend."

The Icelandic name for Rook is *Hrokur*, or man of might, for, before the Queen was given the power she now possesses, the Rook was the more powerful piece on the board.

If any of our readers can furnish any further information on this subject we shall be very glad to receive it.

Napier—Steinitz.

16 vs. 60.

Ruy Lopez.

	NAPIER. *White.*	STEINITZ. *Black.*		NAPIER. *White.*	STEINITZ. *Black.*
1	P—K 4	P—K 4	33	K—K 2	B—Kt 3
2	Kt—K B 3	Kt—Q B 3	34	Kt—B 4	B—B 2 (g)
3	B—Kt 5	B—B 4	35	K—Q 3	B x Kt ch (h)
4	Castles	Q—B 3 (a)	36	K x B	B—Kt 3
5	P—Q B 3	K Kt—K 2	37	B—Kt 4 ch	K—K 2
6	P—Q 4	P x P	38	K—Q 5	P—K Kt 3
7	B—K Kt 5	Q—Kt 3	39	R x P	P—B 4 (i)
8	Q B x Kt	B x B (b)	40	B—B 3	B x P
9	P x P	Castles	41	R—K 6 ch	K—B 2
10	Kt—B 3	P—Q 3	42	R—Q 6	P—K R 4
11	Kt—Q 5	B—Q sq	43	R—Q 7 ch	K—B 3
12	R—K sq	Kt—Kt sq (c)	44	K—Q 6	R—K sq
13	B—Q 3	Q—R 3	45	P—R 5 (j)	R—K 6
14	Q R—B sq	P—Q B 3	46	P—Kt 6	P x P
15	Q—Q 2 (d)	Q x Q	47	P—R 6!	R—K 3 ch
16	Kt x Q	Kt—Q 2	48	K—B 7	P—Q Kt 4
17	Kt—K 3	Kt—Kt 3	49	B—B 6	P—Kt 5
18	P—Q 5	B—Q 2	50	R—Q 2	B—K 6
19	Kt (Q 2)—Q B 4	B—B 2	51	R—Kt 2	B—B 4
20	Kt—R 5!	Kt x P (e)	52	R x P! (k)	B x R
21	Kt x B P	P x Kt	53	P—R 7	B—R 4 ch
22	P x Kt	B—R 4	54	K—Kt 8	R x B
23	R—K 2	P x P	55	P—R 8 (Q)	R—B 4
24	Kt x P	K R—K sq	56	Q—R 6 ch	K—B 2
25	P—Q Kt 4	R x R	57	Q—R 7 ch	B—B 2 ch
26	B x R	B—Q sq	58	K—B 8	R—B 6
27	K—B sq	R—Kt sq	59	P—R 3	P—R 5 (l)
28	P—Kt 5! (f)	K—B sq	60	K—Q 7	K—B 3
29	P—Q K 4	B—R 4	61	Q—Q 4 ch	B—K 4
30	Kt—K 3	K—K 2	62	Q x P ch	K—B 2
31	B—B 3	B—K 3	63	Q—K 7 ch (m)	Resigns.
32	R—B 6	K—Q 2			

Notes from the New Orleans Times-Democrat.

(a) A line of defense in the Spanish Game recommended by Ponziani as far back as 1782.

(b) All is "book" thus far, but this move is, we believe, an innovation of Herr Steinitz. Despite the fact that the usual continuation, viz.: 8 .., Kt x B; 9 P x P, B—Q Kt 3; 10 Kt—Q B 3, Castles; 11 B—Q 3, is held to give White the superior game, we think it less markedly so than by the text-move.

(c) For note now that, in truly Steinitzian style, every one of Black's pieces, except his luckless Q has been driven back to the royal rank, while White has four pieces actively deployed and a free game. The ancient continuation produced no such results.

(d) This turns out well enough, but the exchange of Q's resulting surely seems to almost wholly minimize White's initiative. 15 Q—Kt 3 instead, followed by 16 P—K 5, seems to yield a strong attack very shortly.

(e) Of course, if 20 .., R—Q Kt sq, then 21 Kt x Kt P, R x Kt; 22 P x P, B x P; 23 R x B, winning a clear P.

(f) Very neatly played. If, in response, 28 .., B x P, then 28 B x B, R x B; 30 R—Q B 8, R—Kt 8 ch; 31 K—K 2, R—Kt 7 ch; 32 K—B 3 and wins.

(g) Black is evidently speculating on the theoretical superiority of two Bs over Kt and B for the ending; and so avoids the exchange of B for Kt.

(h) And here on Bs of different diagonals probably producing the draw.

(i) 39 .., B x K B P, instead, just here would manifestly be less effective if not preceded by the text-move.

(j) Again very clever, especially as coupled with his 49th move, which Steinitz pretty surely failed to forecast.

(k) And this charming and decisive sacrifice was seemingly again too deep for his adversary.

(l) Playing into his opponent's hands; 59 .., P—B 5 was somewhat better. But his game was lost in any event.

(m) Master Napier's conduct of this entire game—with possibly the ill-advised, if harmless, exchange of Q's—has been worthy of a master of the first rank.

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